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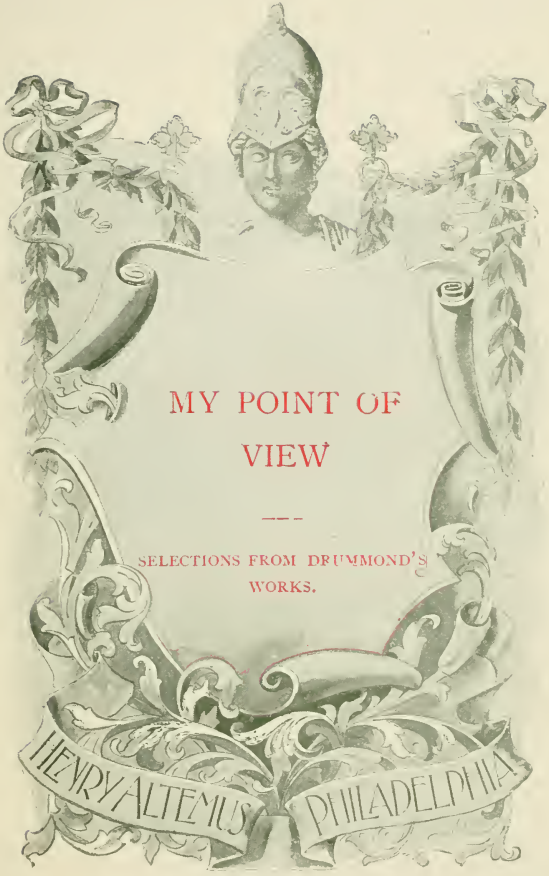
MY POINT OF VIEW
SELECTIONS FROM DRUMMOND'S WORKS.
HENRY ALTEMUS
PHILADELPHIA

HENRY DRUMMOND.

# MY POINT OF VIEW

SELECTIONS FROM WORKS OF HENRY DRUMMOND

PHILADELPHIA
HENRY ALTEMUS

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# INTRODUCTION.

THE compiler believes that this is not an ordinary book of the sort formerly known as "Elegant Extracts." And the reason lies not with the compiler, but with his subject. Professor Drummond's vivid, pregnant, and epigrammatic method makes it easy to compile a cento that shall be out of the ordinary. In this author's works almost every sentence stands by itself and explains itself. The setting may

add stability to the jewel: it does not increase its lustre.

In these days of unfaith and uncertainty Professor Drummond presents an almost unique spectacle—the spectacle of a man who has mastered all the latest theories of evolution and given in his adherence to the latest discoveries of science without allowing his faith to moult a feather. The reasons for the faith that is in him he has presented with great skill in his *Natural Law in the Spiritual World.* The compiler believes that the gist of his argument is summed up in the selections here made from that book.

Professor Drummond has also published a series of striking addresses upon matters of daily life and conduct which have been freely drawn upon for maxims and reflections, and it is astonishing how little, if any, of their vitality is lost in the process of transplanting.

The title, which is a quotation made by Professor Drummond himself from the Biblical text, represents the aim and purpose of the book, which is to give a succinct but sufficient resumé of the author's views on religion and science and their mutual relations to life.

# "MY POINT OF VIEW."

## Abstinence.

THE expression "total abstinence" is a strictly biological formula. It implies the sudden destruction of a definite portion of Environment by the total withdrawal of all the connecting-links. Obviously, of course, total abstinence ought thus to be allowed a much wider application than to cases of "intemperance." It is the only decisive method of dealing with any sin of the flesh. The very nature of the relations makes it absolutely im-

perative that every victim of unlawful appetite, in whatever direction, shall totally abstain. Hence Christ's apparently extreme and peremptory language defines the only possible, as well as the only charitable, expedient: "If thy right eye offend thee, pluck it out, and cast it from thee. And if thy right hand offend thee, cut it off, and cast it from thee."

*Natural Law:* "Mortification."

## Addition.

People often tell boys that if they seek the kingdom of God, everything else is going to be *subtracted* from them. They tell them that they are

going to become gloomy, miserable, and will lose everything that makes a boy's life worth living—that they will have to stop baseball and story-books, and become little old men, and spend all their time in going to meetings and in singing hymns. Now, that is not true. Christ never said anything like that. Christ says we are to "seek first the kingdom of God," and everything else worth having is to be *added* unto us.

*"First!"*

## Adjustment.

NATURE is not more natural to my body than God is to my soul. Every animal and plant has its own Environ-

ment. And the further one inquires into the relations of the one to the other, the more one sees the marvellous intricacy and beauty of the adjustments. These wonderful adaptations of each organism to its surroundings—of the fish to the water, of the eagle to the air, of the insect to the forest-bed—and of each part of every organism—the fish's swim-bladder, the eagle's eye, the insect's breathing-tubes—which the old argument from design brought home to us with such enthusiasm, inspire us still with a sense of the boundless resources and skill of Nature in perfecting her arrangements for each single life. Down to the last detail the world is made for

what is in it; and by whatever process things are as they are, all organisms find in surrounding Nature the ample complement of themselves. Man, too, finds in his Environment provision for all capacities, scope for the exercise of every faculty, room for the indulgence of each appetite, a just supply for every want. So the spiritual man at the apex of the pyramid of life finds in the vaster range of his Environment a provision as much higher, it is true, as he is higher, but as delicately adjusted to his varying needs. And all this is supplied to him just as the lower organisms are ministered to by the lower environment, in the same simple ways, in the same constant

sequence, as appropriately and as lavishly.

*Natural Law:* "Environment."

## Advolution.

WHY should Evolution stop with the Organic? It is surely obvious that the complement of Evolution is Advolution, and the inquiry, Whence has all this system of things come? is, after all, of minor importance compared with the question, Whither does all tend?

*Natural Law:* "Classification."

## Agnosticism.

THE Christian apologist never further misses the mark than when he

refuses the testimony of the Agnostic to himself. When the Agnostic tells me he is blind and deaf, dumb, torpid and dead to the spiritual world, I must believe him. Jesus tells me that. Paul tells me that. Science tells me that. He knows nothing of this outermost circle; and we are compelled to trust his sincerity as readily when he deplores it as if, being a man without an ear, he professed to know nothing of a musical world, or, being without taste, of a world of art. The nescience of the Agnostic philosophy is the proof from experience that to be carnally minded is Death.

*Natural Law:* "Death."

## Alms-giving.

CHARITY is only a little bit of Love, one of the innumerable avenues of Love, and there may even be, and there is, a great deal of charity without Love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet Love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap—too cheap for us, and often too dear for the beggar. If we really loved him we would either do more for him, or less.

*The Greatest Thing in the World.*

## Alternatives.

It is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.

*The Greatest Thing in the World.*

## Animal Man.

It is perfectly astonishing, when one thinks of it, what Nature can do for the animal man—to see with what small capital, after all, a human being can get through the world. I once saw an African buried. According to the custom of his tribe, his entire earthly possessions—and he was an average commoner—were buried with him. Into the grave, after the body, was lowered the dead man's

pipe, then a rough knife, then a mud bowl, and last his bow and arrows—the bowstring cut through the middle, a touching symbol that its work was done. This was all. Four items, as an auctioneer would say, were the whole belongings for half a century of this human being. No man knows what a man is till he has seen what a man can be without, and be withal a man. That is to say, no man knows how great man is till he has seen how small he has been once.

*Tropical Africa.*

## Areas.

SUPPOSE we deliberately made up our minds as to what things we were

henceforth to allow to become our life? Suppose we selected a given area of our Environment, and determined once for all that our correspondences should go to that alone, fencing in this area all round with a morally impassable wall? True, to others we should seem to live a poorer life; they would see that our environment was circumscribed, and call us narrow because it was narrow. But, well-chosen, this limited life would be really the fullest life; it would be rich in the highest and worthiest, and poor in the smallest and basest, correspondences.

*Natural Law:* "Mortification."

## Asceticism.

IT is well to remember that we are to give our bodies a living sacrifice—not a half-dead sacrifice, as some people seem to imagine. There is no virtue in emaciation.

*How to Learn How.*

## Atheists.

MEN tell us sometimes there is no such thing as an Atheist. There must be. There are some men to whom it is true that there is no God. They cannot see God because they have no eye. They have only an abortive organ atrophied by neglect.

*Natural Law:* "Degeneration."

## Attitude.

THE problem of the Christian life finally is simplified to this: man has but to preserve the right attitude. To abide in Christ, to be in position—that is all. Much work is done on board a ship crossing the Atlantic. Yet none of it is spent on making the ship go. The sailor but harnesses his vessel to the wind. He puts his sail and rudder in position, and lo! the miracle is wrought. So everywhere God creates, man utilizes. All the work of the world is merely a taking advantage of energies already there. God gives the wind and the water and the heat; man but puts himself in the

way of the wind, fixes his water-wheel in the way of the river, puts his piston in the way of the steam; and so, holding himself in position before God's Spirit, all the energies of Omnipotence course within his soul.

*Natural Law:* "Growth."

## Attraction.

THE weight of a load depends upon the attraction of the earth. But suppose the attraction of the earth were removed? A ton on some other planet, where the attraction of gravity is less, does not weigh half a ton. Now Christianity removes the attraction of the earth, and this is one way in which it diminishes men's burden. It makes

them citizens of another world. What was a ton yesterday is not half a ton to-day. So without changing one's circumstances, merely by offering a wider horizon and a different standard, it alters the whole aspect of the world.

*Pax Vobiscum.*

## Backsliders.

IT is well known that the recovery of the backslider is one of the hardest problems in spiritual work. To reinvigorate an old organ seems more difficult and hopeless than to develop a new one; and the backslider's terrible lot is to have to retrace with enfeebled feet each step of the way along which

he strayed; to make up inch by inch the leeway he has lost, carrying with him a dead-weight of acquired reluctance, and scarce knowing whether to be stimulated or discouraged by the oppressive memory of the previous fall.

*Natural Law:* "Degeneration."

## Backsliding: Its Penalty.

THE penalty of backsliding is not something unreal and vague, some unknown quantity which may be measured out to us disproportionately, or which, perchance, since God is good, we may altogether evade. The consequences are already marked within the structure of the soul. So

to speak, they are physiological. The thing affected by our indifference or by our indulgence is not the book of final judgment, but the present fabric of the soul.

*Natural Law:* "Parasitism."

## Barriers.

In the dim but not inadequate vision of the Spiritual World presented in the Word of God the first thing that strikes the eye is a great gulf fixed. The passage from the Natural World to the Spiritual World is hermetically sealed on the natural side. The door from the inorganic to the organic is shut; no mineral can open it; so the door from the natural to

the spiritual is shut, and no man can open it. This world of natural men is staked off from the Spiritual World by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of Spiritual Life. The Spiritual World is guarded from the world next in order beneath it by a law of Biogenesis : *Except a man be born again, . . . except a man be born of water and of the Spirit, he cannot enter the Kingdom of God.*

*Natural Law :* "Biogenesis."

## Beauty of Character.

UNDER the right conditions it is as natural for character to become beautiful as for a flower; and if on God's earth there is not some machinery for effecting it, the supreme gift to the world has been forgotten. This is simply what man was made for. With Browning: "I say that Man was made to grow, not stop." Or in the deeper words of an older Book: "Whom He did foreknow, He also did predestinate . . . to be conformed to the Image of His Son."

*The Changed Life.*

## Beauty of the Universe.

As a mere spectacle, the universe to-day discloses a beauty so transcendent that he who disciplines himself by scientific work finds it an overwhelming reward simply to behold it.

*Natural Law:* "Introduction."

## Beauty, Moral and Spiritual.

WHAT is the essential difference between the Christian and the not-a-Christian—between the spiritual beauty and the moral beauty? It is the distinction between the Organic and the Inorganic. Moral beauty is the product of the natural man, spiritual beauty of the spiritual man. And these two, according to the law of

Biogenesis, are separated from one another by the deepest line known to Science. This Law is at once the foundation of Biology and of Spiritual Religion. And the whole fabric of Christianity falls into confusion if we attempt to ignore it. The Law of Biogenesis, in fact, is to be regarded as the equivalent in biology of the First Law of motion in physics: *Every body continues in its state of rest, or of uniform motion in a straight line, except in so far as it is compelled by force to change that state.*

*Natural Law:* "Classification."

## Beginnings.

THE creation of a new heart, the renewing of a right spirit, is an om-

nipotent work of God. Leave it to the Creator. "He which hath begun a good work in you will perfect it unto that day."

*The Changed Life.*

## Being.

WHAT we are stretches past what we do, beyond what we possess.

*The Greatest Thing in the World.*

## Belief in God.

I SAY that man believes in a God who feels himself in the presence of a Power which is not himself, and is immeasurably above himself—a Power in the contemplation of which he is absorbed, in the knowledge of which he finds safety and happiness.

*Natural Law:* "Death."

## The Best.

CHRIST tries to make the best world by setting the best men loose upon the world to influence it and reflect Him upon it.

*What is a Christian?*

## The Bible.

THE Bible is a product of religion, not a cause of it. The war literature of America, which culminated, I suppose, in the publication of President Grant's life, came out of the war; the war did not come out of the literature. And so in the distant past there flowed among the nations of heathendom a small, warm stream, like the Gulf Stream in the cold Atlantic—a small

stream of religion; and now and then, at intervals, men, carried along by this stream, uttered themselves in words. The historical books came out of facts; the devotional books came out of experiences; the letters came out of circumstances; and the Gospels came out of all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible.

*The Study of the Bible.*

## Biogenesis.

At the beginning of the natural life we find the Law that natural life can only come from pre-existing natural life; and at the beginning of the

spiritual life we find that the spiritual life can only come from pre-existing spiritual life. But there are not two Laws; there is one—Biogenesis. At one end the Law is dealing with matter, at the other with spirit. The qualitative terms natural and spiritual make no difference. Biogenesis is the Law for all life and for all kinds of life, and the particular substance with which it is associated is as indifferent to Biogenesis as it is to Gravitation. Gravitation will act whether the substance be suns and stars, or grains of sand, or rain-drops. Biogenesis, in like manner, will act wherever there is life.

*Natural Law:* "Biogenesis."

## Birth a Miracle.

PEOPLING these worlds with the appropriate living forms is virtually miracle. Nor in one case is there less of mystery in the act than in the other. The second birth is scarcely less perplexing to the theologian than the first to the embryologist.

*Natural Law:* "Biogenesis."

## Birth and New Birth.

EXCEPT a mineral be born "from above"—from the Kingdom just *above* it—it cannot enter the Kingdom just above it. And except a man be born "from above," by the same law he cannot enter the Kingdom just above him. There being no passage from

one Kingdom to another, whether from inorganic to organic or from organic to spiritual, the intervention of Life is a scientific necessity if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere. The plant stretches down to the dead world beneath it, touches its minerals and gases with its mystery of Life, and brings them up ennobled and transformed to the living sphere. The breath of God, blowing where it listeth, touches with its mystery of Life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritually organic, endows them with its

own high qualities, and develops within them those new and sweet faculties by which those who are born again are said *to see the Kingdom of God.*

*Natural Law:* "Biogenesis."

## Books: How to Choose Them.

Do not be distressed if you do not like time-honored books or classical works or recommended books. Choose for yourself; trust yourself; plant yourself on your own instincts; that which is natural for us, that which nourishes us and gives us appetite, is that which is right for us. We have all different minds, and we are all at different stages of growth. Some other day we may find food in the recommended

book, though we should possibly starve on it to-day. The mind develops and changes, and the favorites of this year, also, may one day cease to interest us. Nothing better, indeed, can happen to us than to lose interest in a book we have often read; for it means that it has done its work upon us, brought us up to its level, and taught us all it had to teach.

*On Books.*

## Books: Their Friendship.

To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who,

when life grows narrow and weary, will take us into his wider and calmer and higher world. Whether it be biography, introducing us to some humble life made great by duty done; or history, opening vistas into the movements and destinies of nations that have passed away; or poetry, making music of all the common things around us, and filling the fields and the skies and the works of the city and the cottage with eternal meanings —whether it be these, or story-books, or religious books, or science, no one can become the friend even of one good book without being made wiser and better.

*On Books.*

## Borderlands.

THE physical Laws may explain the inorganic world; the biological Laws may account for the development of the organic. But of the point where they meet, of that strange borderland between the dead and the living, Science is silent. It is as if God had placed everything in earth and heaven in the hands of Nature, but reserved a point at the genesis of Life for His direct appearing.

*Natural Law:* "Biogenesis."

## Buddhism.

THERE is no analogy between the Christian religion and Buddhism or the Mohammedan religion. There is

no true sense in which a man can say, "He that hath Buddha hath Life." Buddha has nothing to do with Life. He may have something to do with morality. He may stimulate, impress, teach, guide, but there is no distinct new thing added to the souls of those who profess Buddhism. These religions may be developments of the natural, mental, or moral man. But Christianity professes to be more. It is the mental or moral man *plus* something else or some One else. It is the infusion into the Spiritual man of a New Life, of a quality unlike anything else in Nature. This constitutes the separate Kingdom of Christ, and gives to Christianity alone, of all

the religions of mankind, the strange mark of Divinity.

*Natural Law:* "Biogenesis."

## Calm.

CHRIST'S life outwardly was one of the most troubled lives that was ever lived: tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found Rest.

*Pax Vobiscum.*

## Carelessness.

WE fail to appreciate the meaning of spiritual degeneration or detect the

terrible nature of the consequences only because they evade the eye of sense. But could we investigate the spirit as a living organism, or study the soul of the backslider on principles of comparative anatomy, we should have a revelation of the organic effects of sin, even of the mere sin of carelessness as to growth and work, which must revolutionize our ideas of practical religion. There is no room for the doubt even that what goes on in the body does not with equal certainty take place in the spirit under the corresponding conditions.

*Natural Law :* "Parasitism."

## Cause and Effect.

THINGS are so arranged in the original planning of the world that certain effects must follow certain causes, and certain causes must be abolished before certain effects can be removed.

*Pax Vobiscum.*

THE Christian life is not casual, but causal. All nature is a standing protest against the absurdity of expecting to secure spiritual effects, or any effects, without the employment of appropriate causes. The Great Teacher dealt what ought to have been the final blow to this infinite irrelevancy by a single question: "Do

men gather grapes of thorns, or figs of thistles?"

*Pax Vobiscum.*

## Centres.

THE perfection of unity is attained where there is infinite variety of phenomena, infinite complexity of relation, but great simplicity of Law. Science will be complete when all known phenomena can be arranged in one vast circle in which a few well-known Laws shall form the radii, these radii at once separating and uniting—separating into particular groups, yet uniting all to a common centre.

*Natural Law:* "Introduction."

## Chance.

NOTHING that happens in the world happens by chance. God is a God of order. Everything is arranged upon definite principles, and never at random.

*Pax Vobiscum.*

TRY to give up the idea that religion comes to us by chance or by mystery or by caprice. It comes to us by natural law, or by supernatural law, for all law is Divine.

*The Greatest Thing in the World.*

## Change.

NOT more certain is it that it is something outside of the thermometer

that produces a change in the thermometer, than it is something outside the soul of man that produces a moral change upon him.

*The Changed Life.*

WILL-POWER does not change men. Time does not change men. Christ does. Therefore "Let that mind be in you which is also in Christ Jesus."

*The Greatest Thing in the World.*

## Character.

IT is not said that the character will develop in all its fulness in this life. That were a time too short for an Evolution so magnificent. In this world only the cornless ear is seen; sometimes only the small yet still prophetic blade. *Natural Law.*

Of all unseen things, the most radiant, the most beautiful, the most divine, is character.

*The Changed Life.*

## Child-Spirit.

The New Testament is nowhere more impressive than where it insists on the fact of man's dependence. In its view the first step in religion is for man to feel his helplessness. Christ's first beatitude is to the poor in spirit. The condition of entrance into the spiritual kingdom is to possess the child-spirit—that state of mind combining at once the profoundest helplessness with the most artless feeling of dependence. Substantially the same idea underlies the countless

passages in which Christ affirms that He has not come to call the righteous, but sinners, to repentance.

*Natural Law:* "Environment."

## Christ.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can even begin to hope to reach it.

*The Changed Life.*

## Christ the Source of Joy.

CHRIST is the source of Joy to men in the sense in which He is the source

of Rest. His people share His life, and therefore share its consequences, and one of these is Joy. His method of living is one that in the nature of things produces Joy. When He spoke of His Joy remaining with us He meant in part that the causes which produced it should continue to act. His followers, that is to say, by *repeating* His life would experience its accompaniments. His Joy, His kind of Joy, would remain with them.

*Pax Vobiscum.*

## Christ: Who and Where is He?

THANK God the Christianity of today is coming nearer the world's need! Live to help that on. Thank

God men know better, by a hair's-breadth, what religion is, what God is, who Christ is, where Christ is! Who is Christ? He who fed the hungry, clothed the naked, visited the sick. And where is Christ? Where? Whoso shall receive a little child in My name receiveth Me. And who are Christ's? Every one that loveth is born of God.

*The Greatest Thing in the World.*

## Christ's Influence.

THERE is only one great character in the world that can really draw out all that is best in men. He is so far above all others in influencing men for good that He stands alone. That

man was the founder of Christianity. To be a Christian man is to have that character for our ideal in life, to live under its influence, to do what He would wish us to do, to live the kind of life He would have lived in our house, and had He our day's routine to go through.

*What is a Christian?*

## Christ's Manliness.

YOU would be surprised when you come to know who Christ is, if you have not thought much about it, to find how He will fit in with all human needs, and call out all that is best in man. The highest and manliest character that ever lived was Christ. *What is a Christian?*

## Christ's Secret.

"LOVE is the fulfilling of the Law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

*The Greatest Thing in the World.*

## Christ's Serenity.

NOTHING ever for a moment broke the serenity of Christ's life on earth. Misfortune could not reach Him; He had no fortune. Food, raiment, money—fountain-heads of half the world's weariness—He simply did not care for; they played no part in His life; He "took no thought" for them. It was impossible to affect

Him by lowering His reputation. He had already made himself of no reputation. He was dumb before insult. When He was reviled He reviled not again. In fact, there was nothing that the world could do to Him that could ruffle the surface of His spirit.

*Pax Vobiscum.*

## Spurious Christians.

We are, of course, not responsible for everything that is said in the name of Christianity ; but a man does not give up medicine because there are quack doctors, and no man has a right to give up his Christianity because there are spurious or inconsistent Christians.

*How to Know How.*

## Unlovely Christians.

How many prodigals are kept out of the Kingdom of God by the unlovely character of those who profess to be inside!

*The Greatest Thing in the World.*

## The True Christian.

When a man becomes a Christian the natural process is this: The Living Christ enters into his soul. Development begins. The quickening Life seizes upon the soul, assimilates surrounding elements, and begins to fashion it. According to the great Law of Conformity to Type, this fashioning takes a specific form. It is that of the Artist who fashions.

And all through Life this wonderful, mystical, glorious, yet perfectly definite process goes on "until Christ be formed" in it.

*Natural Law:* "Conformity to Type."

## Christianity a Leaven.

WE are told in the New Testament that Christianity is leaven, and "leaven" comes from the same root-word as lever, meaning that which raises up, which elevates; and a Christian young man is a man who raises up or elevates the lives of those round about him.

*What is a Christian?*

## Classification.

THE difference between the Spiritual man and the Natural man is not

a difference of development, but of generation. It is a distinction of quality, not of quantity. A man cannot rise by any natural development from "morality touched by emotion" to "morality touched by Life." Were we to construct a scientific classification, Science would compel us to arrange all Natural men, moral or immoral, educated or vulgar, as one family. One might be high in the family group, another low; yet, practically, they are marked by the same set of characteristics—they eat, sleep, work, think, live, die. But the Spiritual man is removed from this family so utterly by the possession of an additional characteristic that a biologist,

fully informed of the whole circumstances, would not hesitate a moment to classify him elsewhere. And if he really entered into these circumstances, it would not be in another family, but in another Kingdom. It is an old-fashioned theology which divides the world in this way—which speaks of men as Living and Dead, Lost and Saved—a stern theology all but fallen into disuse. This difference between the Living and the Dead in souls is so unproved by casual observation, so impalpable in itself, so startling as a doctrine, that schools of culture have ridiculed or denied the grim distinction. Nevertheless the grim distinction must be retained.

It is a scientific distinction. "He that hath not the Son hath not Life."

*Natural Law:* "Biogenesis."

## Content.

Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you. And it is having its work in making

you patient, and humble, and generous, and unselfish, and kind, and courteous.

*The Greatest Thing in the World.*

## The Commonplace.

NOTHING in this age is more needed in every department of knowledge than the rejuvenescence of the commonplace. In the spiritual world especially, he will be wise who courts acquaintance with the most ordinary and transparent facts of nature.

*Natural Law:* "Environment."

## "Consider the Lily."

CHRIST'S words are not a general appeal to consider nature. Men are not to consider the lilies simply to

admire their beauty, to dream over the delicate strength and grace of stem and leaf. The point they were to consider was *how they grew*—how without anxiety or care the flower woke into loveliness, how without weaving these leaves were woven, how without toiling these complex tissues spun themselves, and how without any effort or friction the whole slowly came ready-made from the loom of God in its more than Solomon-like glory. "So," He says, making the application beyond dispute, "you careworn, anxious men must grow. You, too, need take no thought for your life, what ye shall eat, or what ye shall drink, or what

ye shall put on. For if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

*Natural Law:* "Growth."

## Consumption and Its Spiritual Analogue.

THE soul undergoing Degeneration, surely by some arrangement with Temptation planned in the uttermost hell, possesses the power of absolute secrecy. When all within is festering decay and rottenness, a Judas, without anomaly, may kiss his Lord. This invisible consumption, like its fell analogue in the natural world,

may even keep its victim beautiful while slowly slaying it.

*Natural Law:* "Degeneration."

## Continuity.

PROBABLY the most satisfactory way to secure for one's self a just appreciation of the principle of Continuity is to try to conceive the universe without it. The opposite of a continuous universe would be a discontinuous universe, an incoherent and irrelevant universe—as irrelevant in all its ways of doing things as an irrelevant person. In effect, to withdraw Continuity from the universe would be the same as to withdraw reason from an individual. The universe would run

deranged ; the world would be a mad world.

*Natural Law :* " Law of Continuity."

## Continuous Law.

THE Natural Laws are not the shadows or images of the Spiritual in the same sense as autumn is emblematical of Decay, or the falling leaf of Death. The Natural Laws, as the Law of Continuity might well warn us, do not stop with the visible, and then give place to a new set of Laws bearing a strong similitude to them. The Laws of the invisible are the same Laws, projections of the natural, not supernatural. Analogous phenomena are not the fruit of parallel

Laws, but of the same Laws—Laws which at one end, as it were, may be dealing with Matter, at the other end with Spirit.

*Natural Law:* "Law of Continuity."

## Conversion is Sudden.

THE change from Death to Life, alike in the natural and spiritual spheres, is the work of a moment. Whatever the conscious hour of the second birth may be—in the case of an adult it is probably defined by the first real victory over sin—it is certain that on biological principles the real turning-point is literally a moment. But on moral and humane grounds this misunderstood, perverted, and

therefore despised doctrine is equally capable of defence. Were any reformer, with an adequate knowledge of human life, to sit down and plan a scheme for the salvation of sinful men, he would probably come to the conclusion that the best way, after all—perhaps, indeed, the only way—to turn a sinner from the error of his ways would be to do it suddenly.

*Natural Law:* "Death."

## Communion with God.

COMMUNION with God—can it be demonstrated in terms of Science that this is a correspondence which will never break? We do not appeal to Science for such a testimony. We

have asked for its conception of an Eternal Life, and we have received for answer that Eternal Life would consist in a correspondence which should never cease, with an Environment which should never pass away. And yet what would Science demand of a perfect correspondence that is not met by this, *the knowing of God?* There is no other correspondence which could satisfy one at least of the conditions. Not one could be named which would not bear on the face of it the mark and pledge of its mortality. But this, to know God, stands alone.

*Natural Law :* "Eternal Life."

## Completeness.

THE Christian life is the only life that will ever be completed. Apart from Christ the life of man is a broken pillar, the race of men an unfinished pyramid. One by one, in sight of Eternity, all human ideals fall short; one by one, before the open grave, all human hopes dissolve.

*Natural Law:* "Conformity to Type."

## Conflict.

KEEP in the midst of Life. Do not isolate yourself. Be among men, and among things, and among troubles and difficulties and obstacles. You remember Gœthe's words: "Talent de-

velops itself in solitude, character in the stream of life."

*The Greatest Thing in the World.*

## Correspondence with God.

MAN'S spiritual life consists in the number and fulness of his correspondences with God. In order to develop these he may be constrained to insulate them, to enclose them from the other correspondences, to shut himself in with them. In many ways the limitation of the natural life is the necessary condition of the full enjoyment of the spiritual life.

*Natural Law:* "Mortification."

## Courtesy.

POLITENESS has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *cannot* behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of Love in their heart they will not behave themselves unseemly. They simply cannot do it.

*The Greatest Thing in the World.*

## Criticism.

IT is easier to criticise the best thing superbly than to do the smallest thing indifferently.

*What is a Christian?*

## Cross.

THE whole cross is more easily carried than the half.

*Natural Law:* "Mortification."

## Death in Nature.

WE are wont to imagine that Nature is full of Life. In reality it is full of Death. One cannot say it is natural for a plant to live. Examine its nature fully, and you have to admit that its natural tendency is to die. It is kept from dying by a mere temporary endowment which gives it an ephemeral dominion over the elements —gives it power to utilize for a brief span the rain, the sunshine, and the air. Withdraw this temporary en-

dowment for a moment and its true nature is revealed. Instead of overcoming Nature it is overcome. The very things which appeared to minister to its growth and beauty now turn against it and make it decay and die. The sun which warmed it, withers it; the air and rain which nourished it, rot it. It is the very forces which we associate with life which, when their true nature appears, are discovered to be really the ministers of death.

*Natural Law:* "Degeneration."

## Death a Step in Evolution.

THE part of the organism which begins to get out of correspondence with the Organic Environment is the

only part which is in vital correspondence with it. Though a fatal disadvantage to the natural man to be thrown out of correspondence with this Environment, it is of inestimable importance to the spiritual man. For so long as it is maintained the way is barred for a further Evolution. And hence the condition necessary for the further Evolution is that the spiritual be released from the natural. That is to say, the condition of the further Evolution is Death.

*Natural Law:* "Eternal Life."

## Deformity.

How pardonable, surely, the impatience of deformity with itself, of a

consciously despicable character standing before Christ, wondering, yearning, hungering, to be like that!

*The Changed Life.*

## Degeneration.

THE punishment of degeneration is simply degeneration—the loss of functions, the decay of organs, the atrophy of the spiritual nature.

*Natural Law:* "Parasitism."

## Development.

THE development of any organism in any direction is dependent on its environment. A living cell cut off from air will die. A seed-germ apart from moisture and an appropriate temperature will make the ground its

grave for centuries. Human nature, likewise, is subject to similar conditions. It can only develop in presence of its Environment. No matter what its possibilities may be, no matter what seeds of thought or virtue, what germs of genius or of art, lie latent in its breast, until the appropriate Environment present itself the correspondence is denied, the development discouraged, the most splendid possibilities of life remain unrealized, and thought and virtue, genius and art, are dead.

*Natural Law:* "Death."

## Difficulties.

TALKING about difficulties, as a rule, only aggravates them. Entire

satisfaction to the intellect is unattainable about any of the greater problems, and if you try to get to the bottom of them by argument, there is no bottom there; and therefore you make the matter worse.

*How to Learn How.*

## Disease and Death.

In the natural world it only requires a single vital correspondence of the body to be out of order to ensure death. It is not necessary to have consumption, diabetes, and an aneurism to bring the body to the grave if it have heart disease. He who is fatally diseased in one organ necessarily pays the penalty with his life,

though all the others be in perfect health. And such, likewise, are the mysterious unity and correlation of functions in the spiritual organism that the disease of one member may involve the ruin of the whole.

*Natural Law:* "Mortification."

## Divinity.

SANCTITY is in character, and not in moods; Divinity in our own plain, calm humanity, and in no mystic rapture of the soul.

*The Changed Life.*

## Doubt to be Pitied.

Do you sometimes feel yourself thinking unkind things about your fellow-students who have intellectual

difficulty? I know how hard it is always to feel sympathy and toleration for them, but we must address ourselves to that most carefully and most religiously. If my brother is short-sighted, I must not abuse him or speak against him; I must pity him, and if possible try to improve his sight or to make things that he is to look at so bright that he cannot help seeing. But never let us think evil of men who do not see as we do. From the bottom of our hearts let us pity them, and let us take them by the hand and spend time and thought over them, and try to lead them to the true light.

*How to Learn How.*

## Doubt and Unbelief.

CHRIST never failed to distinguish between doubt and unbelief. Doubt is *can't believe;* unbelief is *won't believe.* Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness.

*How to Learn How.*

## Dwarfed Souls.

WE have already admitted that he who knows not God may not be a monster; we cannot say he will not be a dwarf. This precisely, and on perfectly natural principles, is what he must be. You can dwarf a soul

just as you can dwarf a plant, by depriving it of a full Environment.

*Natural Law:* "Death."

## Dying.

DYING is that break-down in an organism which throws it out of correspondence with some necessary part of the environment. Death is the result produced — the want of correspondence. We do not say that this is all that is involved. But this is the root-idea of Death—failure to adjust internal relations to external relations, failure to repair the broken inward connection sufficiently to enable it to correspond again with the old surroundings.

*Natural Law:* "Death."

## The Earthly Mind.

THIS earthly mind may be of noble calibre, enriched by culture, high-toned, virtuous, and pure. But if it know not God? What though its correspondences reach to the stars of heaven or grasp the magnitudes of Time and Space? The stars of heaven are not heaven. Space is not God.

*Natural Law:* "Death."

## Easy.

THE well-defined spiritual life is not only the highest life, but it is also the most easily lived.

*Natural Law:* "Mortification."

## Effort.

A RELIGION of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope; not in rapture, but in reality, lies true life; not in the realm of ideals, but among tangible things, is man's sanctification wrought.

*The Changed Life.*

## Eloquence without Love.

WHAT a noble gift it is, the power of playing upon the souls and wills of men, and rousing them to lofty purposes and holy deeds! Paul says, "If I speak with the tongues of men

and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." And we all know why. We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unpersuasiveness, of eloquence behind which lies no Love.

*The Greatest Thing in the World.*

## Environment.

All knowledge lies in Environment. When I want to know about minerals I go to minerals. When I want to know about flowers I go to flowers. And they tell me. In their own way they speak to me, each in its own way, and each for itself—not

the mineral for the flower, which is impossible, nor the flower for the mineral, which is also impossible. So if I want to know about Man, I go to his part of the Environment. And he tells me about himself; not as the plant or the mineral, for he is neither, but in his own way. And if I want to know about God, I go to His part of the Environment. And He tells me about Himself, not as a Man, for He is not Man, but in His own way.

*Natural Law:* "Eternal Life."

## Environment: Its Function.

THE great function of Environment is not to modify, but to *sustain.* In sustaining life, it is true, it modifies.

But the latter influence is incidental, the former essential. Our Environment is that in which we live and move and have our being. Without it we should neither live nor move nor have any being. In the organism lies the principle of life; in the Environment are the conditions of life. Without the fulfilment of these conditions, which are wholly supplied by Environment, there can be no life. An organism in itself is but a part; Nature is its complement. Alone, cut off from its surroundings, it is not. Alone, cut off from my surroundings, I am not—physically I am not. I am only as I am sustained. I continue only as I receive. My Environment may modify me, but

it has first to keep me. And all the time its secret transforming power is indirectly moulding body and mind it is directly moving in the more open task of ministering to my myriad wants, and from hour to hour sustaining life itself.

*Natural Law:* "Environment."

## Envy.

WHENEVER you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling! That most despicable of all the

unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy—the large, rich, generous soul which "envieth not."

*The Greatest Thing in the World.*

## Eternal Life: Its Solution.

To Christianity, "he that hath the Son of God hath Life, and he that hath not the Son hath not Life." This, as we take it, defines the correspondence which is to bridge the grave. This is the clue to the nature of the Life that lies at the back of the spiritual organism. And this is the true

solution of the mystery of Eternal Life.

*Natural Law:* "Eternal Life."

## Eternity.

In the vocabulary of Science, Eternity is only the fraction of a word. It means mere everlastingness. To Religion, on the other hand, Eternity has little to do with time. To correspond with the God of Science, the Eternal Unknowable, would be everlasting existence; to correspond with "the true God and Jesus Christ" is Eternal Life. The quality of the Eternal Life alone makes the heaven; mere everlastingness might be no boon.

*Natural Law:* "Eternal Life."

## Every-day Life.

THE want of connection between the great words of religion and every-day life has bewildered and discouraged all of us.

*Pax Vobiscum.*

## Evolution: What is It?

"WHAT about evolution? How am I to reconcile my religion, or any religion, with the doctrine of evolution?" That upsets more men than perhaps anything else at the present hour. How would you deal with it? I would say to a man that Christianity is the further evolution. I don't know any better definition than that. It is the further evolution—the higher

evolution. I don't start with him to attack evolution. I don't start with him to defend it. I destroy by fulfilling it. I take him at his own terms. He says evolution is that which pushes the man on from the simple to the complex, from the lower to the higher. Very well; that is what Christianity does. It pushes the man farther on. It takes him where nature has left him, and carries him on to heights which on the plane of nature he could never reach. That is evolution.

*How to Learn How.*

## Evolution, Natural and Spiritual.

As the biologist runs his eye over the long Ascent of Life he sees the

lowest forms of animals develop in an hour; the next above these reach maturity in a day; those higher still take weeks or months to perfect; but the few at the top demand the long experiment of years. If a child and an ape are born on the same day, the last will be in full possession of its faculties and doing the active work of life before the child has left its cradle. Life is the cradle of eternity. As the man is to the animal in the slowness of his evolution, so is the spiritual man to the natural man. Foundations which have to bear the weight of an eternal life must be surely laid. Character is to wear for ever; who

will wonder or grudge that it cannot be developed in a day?

*The Changed Life.*

## Evolution: Its Future.

It is perhaps impossible, with such faculties as we now possess, to imagine Evolution with a future as great as its past. So stupendous is the development from the atom to the man that no point can be fixed in the future as distant from what man is now as he is from the atom. But it has been given to Christianity to disclose the lines of a further Evolution.

*Natural Law:* "Classification."

## Evolution Universal.

Evolution being found in so many different sciences, the likelihood is

that it is a universal principle. And there is no presumption whatever against this Law and many others being excluded from the domain of the spiritual life.

*Natural Law.*

## Exaggeration.

IT will never do to exaggerate one truth at the expense of another ; and a truth may be turned into a falsehood very, very easily, by simply being either too much enlarged or too much diminished.

*How to Learn How.*

## Facts.

THE great God of science at the present time is a fact. It works with facts. Its cry is "Give me facts!"

Found anything you like upon facts and we will believe it. The Spirit of Christ was the scientific spirit. He founded his religion upon facts, and He asked all men to found their religion upon facts.

*How to Learn How.*

## Faith and Reason.

FAITH is never opposed to reason in the New Testament; it is opposed to sight.

*How to Learn How.*

## Fever-germs.

IT is now known that the human body acts toward certain fever-germs as a sort of soil. The man whose blood is pure has nothing to fear. So he whose spirit is purified and sweet-

ened becomes proof against these germs of sin. "Anger, wrath, malice, and railing" in such a soil can find no root.

*Natural Law:* "Mortification."

## Food.

To sustain life, physical, mental, moral, or spiritual, some sort of food is essential. To secure an adequate supply each organism also is provided with special and appropriate faculties. But the final gain to the organism does not depend so much on the actual amount of food procured as on the exercise required to obtain it. In one sense the exercise is only a means to an end, namely, the finding food;

but in another and equally real sense the exercise is the end, the food the means to attain that. Neither is of permanent use without the other, but the correlation between them is so intimate that it were idle to say that one is more necessary than the other. Without food exercise is impossible, but without exercise food is useless.

*Natural Law :* "Parasitism."

## Friendship.

FRIENDSHIP is the nearest thing we know to what religion is. God is love. And to make religion akin to friendship is simply to give it the highest expression conceivable by man.

*The Changed Life.*

## Fundamental Principle.

We never know how little we have learned of the fundamental principle of Christianity till we discover how much we are all bent on supplementing God's free grace.

*Natural Law:* "Growth."

## Generation not Spontaneous.

A thousand modern pulpits every seventh day are preaching the doctrine of Spontaneous Generation. The finest and best of recent poetry is colored with this same error. Spontaneous Generation is the leading theology of the modern religious or irreligious novel; and much of the

most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion, in short—the conception which is held not only popularly, but by men of culture—is founded upon a view of its origin which, if it were true, would render the whole scheme abortive.

*Natural Law:* "Biogenesis."

## The Gentleman.

CARLYLE said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything—the

mouse, and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means a gentle man —a man who does things gently, with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly, thing. The ungentle soul, the inconsiderate, unsympathetic nature, cannot do anything else. "Love doth not behave itself unseemly."

*The Greatest Thing in the World.*

## God Inevitable.

To every man who truly studies Nature there is a God. Call him by whatever name—a Creator, a Supreme Being, a Great First Cause, a Power that makes for Righteousness—Science has a God; and he who believes in this, in spite of all protest, possesses a theology.

*Natural Law:* "Death."

## God's Circle.

God is not confined to the outermost circle of environment; He lives and moves and has His being in the whole. Those who only seek Him in the further zone can only find a part.

The Christian who knows not God in Nature, who does not, that is to say, correspond with the whole environment, most certainly is partially dead.

*Natural Law:* "Death."

## God the True Environment.

THE true environment of the moral life is God. Here conscience wakes. Here kindles love. Duty here becomes heroic, and that righteousness begins to live which alone is to live for ever. But if this atmosphere is not, the dwarfed soul must perish for mere want of its native air. And its death is a strictly natural death. It is not an exceptional judgment upon Atheism. In the same circumstances,

in the same averted relation to their environment, the poet, the musician, the artist, would alike perish to poetry, to music, and to art. Every environment is a cause. Its effect upon me is exactly proportionate to my correspondence with it. If I correspond with part of it, part of myself is influenced. If I correspond with more, more of myself is influenced; if with all, all is influenced. If I correspond with the world, I become worldly; if with God, I become Divine.

*Natural Law:* "Death."

## God in Nature.

We have not said, or implied, that there is not a God of Nature. We

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have not affirmed that there is no Natural Religion. We are assured there is. We are even assured that without a Religion of Nature, Religion is only half complete ; that without a God of Nature, the God of Revelation is only half intelligible and only partially known. God is not confined to the outermost circle of environment. He lives and moves and has His being in the whole.

*Natural Law :* " Death."

## Godlessness.

It has never been as clear to us that without God the soul will die as that without food the body will perish.

*Natural Law :* " Environment."

## Gradations.

We all, reflecting as a mirror the character of Christ, are transformed into the same Image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete—until, by slow degrees, the Perfect Image is attained. Here the solution of the problem of sanctification is compressed into a sentence: Reflect the character of Christ and you will become like Christ.

*The Changed Life.*

## Grandmothers.

Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's kind of religion.

*"First!"*

## Gravitation.

When Nature yielded to Newton her great secret, gravitation was felt to be no greater as a fact in itself than as a revelation that Law was Fact.

*Natural Law:* "Preface."

## Great Men.

How do I know Shakespeare or Dante? By communing with their words and thoughts. Many men know Dante better than their own fathers. He influences them more. As a spiritual presence he is more near to them, as a spiritual force more real. Is there any reason why a

greater than Shakespeare or Dante, who also walked this earth, who left great words behind Him, who has great works everywhere in the world now, should not also instruct, inspire, and mould the characters of men?

*The Changed Life.*

## Great Truths.

THE greatest truths are always the most loosely held.

*Natural Law:* "Biogenesis."

## Growth Gradual.

THE gradualness of growth is a characteristic which strikes the simplest observer. Long before the word Evolution was coined Christ applied

it in this very connection—"First the blade, then the ear, then the full corn in the ear." It is well known also to those who study the parables of Nature that there is an ascending scale of slowness as we rise in the scale of Life. Growth is most gradual in the highest forms. Man attains his maturity after a score of years; the monad completes its humble cycle in a day. What wonder if development be tardy in the Creature of Eternity? A Christian's sun has sometimes set, and a critical world has seen as yet no corn in the ear. As yet? "As yet," in this long Life, has not begun. Grant him the years proportionate to his place in the scale

of Life. "The time of harvest is *not yet.*"

*Natural Law.*

## Growth: Its Conditions.

THE conditions of growth, then, and the inward principle of growth being both supplied by Nature, the thing man has to do, the little junction left for him to complete, is to apply the one to the other. He manufactures nothing; he earns nothing; he need be anxious for nothing; his one duty is *to be in* these conditions, to abide in them, to allow grace to play over him, to be still therein, and know that this is God.

*Natural Law:* "Growth."

## Growth Noiseless.

Do not think that nothing is happening because you do not see yourself grow or hear the whirr of the machinery. All great things grow noiselessly. You can see a mushroom grow, but never a child.

*The Changed Life.*

## Guilelessness.

GUILELESSNESS is the grace for suspicious people. And the possession of it is the great secret of personal influence. You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere

of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil.

*The Greatest Thing in the World.*

## Hatred of Life.

WHY does Christ say, "Hate life"? Does He mean that life is a sin? No. Life is not a sin. Still, He says we must hate it. But we must live. Why should we hate what we must do? For this reason: Life is not a sin, but the

love of life may be a sin. And the best way not to love life is to hate it. Is it a sin, then, to love life? Not a sin exactly, but a mistake. It is a sin to love some life, a mistake to love the rest. Because that love is lost. All that is lavished on it is lost. Christ does not say it is wrong to love life. He simply says it is *loss*. Each man has only a certain amount of life, of time, of attention—a definite, measurable quantity. If he gives any of it to this life solely, it is wasted. Therefore Christ says, Hate life, limit life, lest you steal your love for it from something that deserves it more.

*Natural Law*: "Mortification."

## Happiness Lies in Giving.

THE most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. And half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive.

*The Greatest Thing in the World.*

## Happiness not a Mystery.

THERE is no mystery about Happiness whatever. Put in the right ingredients and it must come out. He that abideth in Him will bring forth much fruit; and bringing forth much fruit is Happiness. The infallible receipt for Happiness, then, is to do good; and the infallible receipt for doing good is to abide in Christ.

*Pax Vobiscum.*

## Harmony.

IT is clear that a remarkable harmony exists here between the Organic World as arranged by Science and the

Spiritual World as arranged by Scripture. We find one great Law guarding the thresholds of both worlds, securing that entrance from a lower sphere shall only take place by a direct regenerating act, and that emanating from the world next in order above. There are not two laws of Biogenesis, one for the natural, the other for the Spiritual; one law is for both. Wherever there is Life, Life of any kind, this same law holds. The analogy, therefore, is only among the phenomena; between laws there is no analogy—there is Continuity.

*Natural Law:* "Biogenesis."

## Healing.

It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing. Without doing any violence to human nature it sets it right with life, harmonizing it with all surrounding things, and restoring those who are jaded with the fatigue and dust of the world to a new grace of living.

*Pax Vobiscum.*

## Heaven.

Whatever hopes of a "heaven" a neglected soul may have can be

shown to be an ignorant and delusive dream. How is the soul to escape to heaven if it has neglected for a life-time the means of escape from the world and self? And where is the capacity for heaven to come from if it be not developed on earth? Where, indeed, is even the smallest spiritual appreciation of God and heaven to come from when so little of spirituality has ever been known or manifested here? If every God-ward aspiration of the soul has been allowed to become extinct, and every inlet that was open to heaven to be choked, and every talent for religious love and trust to have been persistently neglected and ignored, where are the faculties

to come from that would ever find the faintest relish in such things as God and heaven give?

*Natural Law:* "Degeneration."

## Heredity.

WHAT Heredity has to do for us is determined outside ourselves. No man can select his own parents. But every man to some extent can choose his own Environment. His relation to it, however largely determined by Heredity in the first instance, is always open to alteration. And so great is his control over Environment, and so radical its influence over him, that he can so direct it as either to undo,

modify, perpetuate, or intensify the earlier hereditary influence within certain limits.

*Natural Law:* "Environment."

## Heresy.

HERESY is truth in the making, and doubt is the prelude of knowledge.

*How to Learn How.*

## Imitation.

IMITATION is mechanical, reflection organic. The one is occasional, the other habitual. In the one case man comes to God and imitates him;

in the other God comes to man and imprints himself upon him.

*The Changed Life.*

## Immortality.

No truth of Christianity has been more ignorantly or wilfully travestied than the doctrine of Immortality. The popular idea, in spite of a hundred protests, is that Eternal Life is to live for ever. A single glance at the *locus classicus* might have made this error impossible. There we are told that Life Eternal is not to live. This is Life Eternal—*to know*. And yet—and it is a notorious instance of the fact that men who are opposed to Re-

ligion will take their conceptions of its profoundest truths from mere vulgar perversions—this view still represents to many cultivated men the Scriptural doctrine of Eternal Life. From time to time the taunt is thrown at Religion, not unseldom from lips which Science ought to have taught more caution, that the Future Life of Christianity is simply a prolonged existence, an eternal monotony, a blind and indefinite continuance of being. The Bible never could commit itself to any such platitudes, nor could Christianity ever offer to the world a hope so colorless.

*Natural Law:* "Eternal Life."

## Imperfections of the Godly.

THE sneer at the godly man for his imperfections is ill-judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and downtrodden. But it is a living thing. That great dead stone beside it is more imposing; only it will never be anything less than a stone. But this small blade—it doth not yet appear what it shall be.

*Natural Law:* "Growth."

## Impressed Forces.

ACCORDING to the first Law of Motion: Every body continues in its state of rest, or of uniform motion in

a straight line, except in so far as it may be compelled *by impressed forces* to change that state. This is also a first law of Christianity. Every man's character remains as it is, or continues in the direction in which it is going, until it is compelled *by impressed forces* to change that state.

*The Changed Life.*

## Improvement.

No man can become a saint in his sleep; and to fulfil the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation

and care. Address yourselves to that one thing; at any cost have this transcendent character exchanged for yours.

*The Greatest Thing in the World.*

## Inability.

THE doctrine of Human Inability, as the Church calls it, has always been objectionable to men who do not know themselves.

*Natural Law:* "Conformity to Type."

## Incitement.

GOD has planned the world to incite to intellectual activity.

*How to Learn How.*

## Incompleteness.

WHO has not come to the conclusion that he is but a part, a fraction of some larger whole? Who does not miss at every turn of his life an absent God? That man is but a part he knows, for there is room in him for more. That God is the other part he feels, because at times He satisfies his need. Who does not tremble often under that sicklier symptom of his incompleteness, his want of spiritual energy, his helplessness with sin? But now he understands both—the void in his life, the powerlessness of his will. He understands that, like all other energy, spiritual power is

contained in Environment. He finds here at last the true root of all human frailty, emptiness, nothingness, sin. This is why "without Me ye can do nothing." Powerless is the normal state not only of this but of every organism — of every organism apart from its Environment.

*Natural Law:* "Environment."

## Inconsistency.

THE result of copying Humility and adding it on to an otherwise worldly life is simply grotesque.

*The Changed Life.*

## Influence.

IT is the Law of Influence that *we become like those whom we habitual-*

*ly admire:* these had become like because they habitually admired. Through all the range of literature, history, and biography this law presides. Men are all mosaics of other men. There was a savor of David about Jonathan, and a savor of Jonathan about David. Jean Valjean, in the masterpiece of Victor Hugo, is Bishop Bienvenu risen from the dead. Metempsychosis is a fact.

*The Changed Life.*

## Insanity.

SUPPOSE the case of a man who is thrown out of correspondence with a part of his environment by some physical infirmity. Let it be that

by disease or accident he has been deprived of the use of his ears. The deaf man, in virtue of this imperfection, is thrown out of *rapport* with a large and well-defined part of the environment, namely, its sounds. With regard to that "external relation," therefore, he is no longer living. Part of him may truly be held to be insensible or "dead." A man who is also blind is thrown out of correspondence with another large part of his environment. The beauty of sea and sky, the forms of cloud and mountain, the features and gestures of friends, are to him as if they were not. They are there, solid and real, but not to him; he is still further

"dead." Next, let it be conceived, the subtle finger of cerebral disease lays hold of him. His whole brain is affected, and the sensory nerves, the medium of communication with the environment, cease altogether to acquaint him with what is doing in the outside world. The outside world is still there, but not to him ; he is still further "dead."

*Natural Law:* "Death."

## Inspiration.

WITH the inspiration of Nature to illuminate what the inspiration of Revelation has left obscure, heresy in certain whole departments shall become impossible. With the demon-

stration of the naturalness of the supernatural, scepticism even may come to be regarded as unscientific. And those who have wrestled long for a few bare truths to ennoble life and rest their souls in thinking of the future will not be left in doubt.

*Natural Law:* "Introduction."

## Intellect.

THEN comes a very important part, the intellect, which is one of the most useful servants of truth; and I need not tell you as students that the intellect will have a great deal to do with your reception of truth. I was told that it was said at these conferences last year that a man must crucify his

intellect. I venture to contradict the gentleman who made that statement. I am quite sure no such statement could ever have been made in your hearing—that we were to crucify our intellects. We can make no progress without the full use of all the intellectual powers that God has endowed us with.

*How to Learn How.*

## Inventions.

At every workshop you will see, in the back yard, a heap of old iron, a few levers, a few cranks, broken and eaten with rust. Twenty years ago that was the pride of the city. Men flocked in from the country to see the

great invention; now it is superseded, its day is done.

*The Greatest Thing in the World.*

## Joy: How Attained.

WHERE does Joy come from? I knew a Sunday scholar whose conception of Joy was that it was a thing made in lumps and kept somewhere in Heaven, and that when people prayed for it pieces were somehow let down and fitted into their souls. I am not sure that views as gross and material are not often held by people who ought to be wiser. In reality, Joy is as much a matter of Cause and Effect as pain. No one can get Joy by merely asking for it. It is one of

the ripest fruits of the Christian life, and, like all fruits, must be grown.

*Pax Vobiscum.*

## Judgment Day.

It is the Son of Man before whom the nations of the world shall be gathered. It is in the presence of Humanity that we shall be charged. And the spectacle itself, the mere sight of it, will silently judge each one. Those will be there whom we have met and helped ; or there the unpitying multitude whom we neglected or despised. No other witness need be summoned. No other charge than lovelessness shall be preferred. Be not deceived. The words which all of us shall one

day hear sound not of theology, but of life; not of churches and saints, but of the hungry and the poor; not of creeds and doctrines, but of shelter and clothing; not of Bibles and prayer-books, but of cups of cold water in the name of Christ.

*The Greatest Thing in the World.*

## Keynotes.

EVERY character has an inward spring. Let Christ be it. Every action has a keynote. Let Christ set it.

*The Changed Life.*

## Kindness.

I WONDER why it is we are not all kinder than we are? How much the

world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as Love.

*The Greatest Thing in the World.*

## Kindness of Christ.

HAVE you ever noticed how much of Christ's life was spent in doing kind things—in *merely* doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only

one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God *has* put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

*The Greatest Thing in the World.*

## Kingdoms.

As a merely verbal matter the identification of the Spiritual World with what are known to Science as Kingdoms necessitates an explanation. The suggested relation of the Kingdom of Christ to the Mineral and Animal Kingdoms does not, of course, depend upon the accident

that the Spiritual World is named in the sacred writings by the same word. This certainly lends an appearance of fancy to the generalization, and one feels tempted at first to dismiss it with a smile. But, in truth, it is no mere play on the word *Kingdom*. Science demands the classification of every organism. And here is an organism of a unique kind, a living, energetic spirit, a new creature which, by an act of generation, has been begotten of God. Starting from the point that the spiritual life is to be studied biologically, we must at once proceed, as the first step in the scientific examination of this organism, to enter it in its

appropriate class. Now two Kingdoms, at the present time, are known to Science—the Inorganic and the Organic. It does not belong to the Inorganic Kingdom, because it lives. It does not belong to the Organic Kingdom, because it is endowed with a kind of Life infinitely removed from either the vegetable or animal. Where, then, shall it be classed? We are left without an alternative. There being no Kingdom known to Science which can contain it, we must construct one. Or, rather, we must include in the programme of Science a Kingdom already constructed, but the place of which in science has not yet been recognized.

That Kingdom is the *Kingdom of God.*

*Natural Law:* "Classification."

## Kingdom of God.

THE kingdom of God is not going to religious meetings and hearing strange religious experiences. The kingdom of God is doing what is right—living at peace with all men, being filled with joy in the Holy Ghost.

*"First!"*

## Knowledge.

THE wisdom of the ancients—where is it? It is wholly gone. A school-boy to-day knows more than Sir Isaac

Newton knew. His knowledge has vanished away. You buy the old editions of the great encyclopædias for a few pence. Their knowledge has faded away. And all the boasted science and philosophy of this day will soon be old.

*The Greatest Thing in the World.*

## Language.

THE most popular book in the English tongue at the present time, except the Bible, is one of Dickens's works, his *Pickwick Papers*. It is largely written in the language of London street-life, and experts assure us that in fifty years it will be unin-

telligible to the average English reader.

*The Greatest Thing in the World.*

## Law.

THE world, even the religious world, is governed by law. Character is governed by law. Happiness is governed by law. The Christian experiences are governed by law. Men, forgetting this, expect Rest, Joy, Peace, Faith, to drop into their souls from the air, like snow or rain.

*Pax Vobiscum.*

THE fundamental conception of Law is an ascertained working sequence or constant order among the

phenomena of Nature. This impression of Law as order it is important to receive in its simplicity, for the idea is often corrupted by having attached to it erroneous views of cause and effect. In its true sense Natural Law predicates nothing of causes.

*Natural Law:* "Introduction."

## Reign of Law.

THE Reign of Law has gradually crept into every department of Nature, transforming knowledge everywhere into Science. The process goes on, and Nature slowly appears to us as one great unity, until the borders of the Spiritual World are reached.

*Natural Law:* "Introduction."

## Law, Natural and Spiritual.

THE real problem I have set myself may be stated in a sentence. Is there not reason to believe that many of the Laws of the Spiritual World, hitherto regarded as occupying an entirely separate province, are simply the Laws of the Natural World? Can we identify the Natural Laws, or any one of them, in the spiritual sphere? That vague lines everywhere run through the Spiritual World is already beginning to be recognized. Is it possible to link them with those great lines running through the visible universe which we call the Natural Laws, or are they fundamentally distinct? In

a word, Is the Supernatural natural or unnatural?

*Natural Law:* "Preface."

## Law of Nature.

THERE is a sense of solidity about a Law of Nature which belongs to nothing else in the world. Here, at last, amid all that is shifting, is one thing sure; one thing outside ourselves, unbiassed, unprejudiced, uninfluenced by like or dislike, by doubt or fear; one thing that holds on its way to me eternally, incorruptible, and undefiled. This, more than anything else, makes one eager to see the Reign of Law traced in the Spiritual Sphere.

*Natural Law:* "Preface."

## Laws not Operators.

LAWS do not act upon anything. Apparently it cannot be too abundantly emphasized that Laws are only modes of operation, not themselves operators.

*Natural Law:* "Introduction."

## Life a Correspondence.

To find a new Environment again and cultivate relation with it is to find a new Life. To live is to correspond, and to correspond is to live. So much is true in Science. But it is also true in Religion. And it is of great importance to observe that to Religion

also the conception of Life is a correspondence.

*Natural Law:* "Eternal Life."

## Life is Definite.

LIFE is not one of the homeless forces which promiscuously inhabit space, or which can be gathered like electricity from the clouds and dissipated back again into space. Life is definite and resident; and Spiritual Life is not a visit from a force, but a resident tenant in the soul.

*Natural Law:* "Introduction."

## Life a Fine Art.

WE grow up at random, carrying into mature life the merely animal

methods and motives which we had as little children. And it does not occur to us that all this must be changed; that much of it must be reversed; that life is the finest of the Fine Arts; that it has to be learned with life-long patience, and that the years of our pilgrimage are all too short to master it triumphantly.

*Pax Vobiscum.*

## Light and Love.

LIGHT is a something more than the sum of its ingredients—a glowing, dazzling, tremulous ether. And love is something more than all its elements—a palpitating, quivering, sensitive, living thing. By synthesis of

all the colors men can make whiteness, they cannot make light. By synthesis of all the virtues men can make virtue, they cannot make love.

*The Greatest Thing in the World.*

## The Locket.

THERE lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "*Whom having not seen, I love.*" That was the secret

of her beautiful life. She had been changed into the Same Image.

*The Changed Life.*

## Longing.

ALL about us, Christians are wearing themselves out in trying to be better. The amount of spiritual longing in the world—in the hearts of unnumbered thousands of men and women in whom we should never suspect it; among the wise and thoughtful; among the young and gay, who seldom assuage and never betray their thirst,—this is one of the most wonderful and touching facts of life. It is not more heat that is needed, but

more light; not more force, but a wiser direction to be given to very real energies already there.

*Pax Vobiscum.*

## The Lost.

THE Bible view is that man is conceived in sin and shapen in iniquity. And experience tells him that he will shape himself into further sin and ever-deepening iniquity without the smallest effort, without in the least intending it, and in the most natural way in the world, if he simply let his life run. It is on this principle that, completing the conception, the wicked are said further in the Bible to be lost. They are not really lost

as yet, but they are on the sure way to it. The bias of their lives is in full action. There is no drag on anywhere. The natural tendencies are having it all their own way; and although the victims may be quite unconscious that all this is going on, it is patent to every one who considers even the natural bearings of the case that "the end of these things is Death."

*Natural Law:* "Degeneration."

## Love and Law.

YOU remember the profound remark which Paul makes, "Love is the fulfilling of the law." Did you ever think what he meant by that?

In those days men were working their passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfil the whole law.

*The Greatest Thing in the World.*

## Love Immortal.

We know but little now about the conditions of the life that is to come. But what is certain is that Love must

last. God, the Eternal God, is Love. Covet, therefore, that everlasting gift, that one thing which it is certain is going to stand, that one coinage which will be current in the universe when all the other coinages of all the nations of the world shall be useless and unhonored. You will give yourselves to many things; give yourself first to Love.

*The Greatest Thing in the World.*

## Love is Patience.

LOVE is *Patience.* This is the normal attitude of Love; Love passive, Love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but mean-

time wearing the ornament of a meek and quiet spirit.

*The Greatest Thing in the World.*

## Lowliness.

MEN sigh for the wings of a dove, that they may fly away and be at rest. But flying away will not help us. "The Kingdom of God is *within you.*" We aspire to the top to look for rest; it lies at the bottom. Water rests only when it gets to the lowest place. So do men. Hence be lowly.

*Pax Vobiscum.*

## Magnets.

PUT a piece of iron in the presence of an electrified body and that piece of iron for a time becomes electrified.

It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side they are both magnets alike. Remain side by side with Him who loved us and gave Himself for us, and you too will become a permanent magnet, a permanently attractive force; and like Him you will draw all men unto you, like Him you will be drawn unto all men. That is the inevitable effect of Love.

*The Greatest Thing in the World.*

## Masters.

He who seeks to serve two masters misses the benediction of both.

*Natural Law:* "Mortification."

## Materials.

THE lowest or mineral world mainly supplies the material—and this is true even for insectivorous species—for the vegetable kingdom. The vegetable supplies the material for the animal. Next in turn, the animal furnishes material for the mental; and lastly, the mental for the spiritual. Each member of the series is complete only when the steps below it are complete; the highest demands all.

*Natural Law:* "Conformity to Type."

## Method.

REALIZE it thoroughly: it is a methodical, not an accidental world.

*Pax Vobiscum.*

## Mineral, Flesh, Spirit.

THE first Law of biology is, That which is Mineral is Mineral; that which is Flesh is Flesh; that which is Spirit is Spirit. The mineral remains in the inorganic world until it is seized upon by a something called Life outside the inorganic world; the natural man remains the natural man until a Spiritual Life from without the natural life seizes upon him, regenerates him, changes him into a spiritual man.

*Natural Law:* "Classification."

## The Ministry.

THE advantage of the ministry is that a man's whole life can be thrown

into the carrying out of that programme without any deduction. Another advantage of the ministry is that it is so poorly paid that a man is not tempted to cut a dash and shine in the world, but can be meek and lowly in heart, like his Master. It is enough for a servant to be like his master, and there is a great attraction in seeking obscurity, even isolation, if one can be following the highest ideals.

*What is a Christian?*

## Miracle.

THAT question is thrown at my head every second day: "What do you say to a man when he says to you, 'Why do you believe in miracles?'"

I say, "Because I have seen them." He says, "When?" I say, "Yesterday." He says, "Where?" "Down such-and-such a street I saw a man who was a drunkard redeemed by the power of an unseen Christ and saved from sin. That is a miracle." The best apologetic for Christianity is a Christian. That is a fact which the man cannot get over. There are fifty other arguments for miracles, but none so good as that you have seen them. Perhaps you are one yourself. But take you a man and show him a miracle with his own eyes. Then he will believe.

*How to Learn How.*

## Mirrors.

One of the aptest descriptions of a human being is that he is a mirror. As we sat at table to-night the world in which each of us lived and moved throughout this day was focussed in the room. What we saw as we looked at one another was not one another, but one another's world. We were an arrangement of mirrors. The scenes we saw were all reproduced; the people we met walked to and fro; they spoke, they bowed, they passed us by, did everything over again as if it had been real. When we talked we were but looking at our own mirror and describing what flitted across

it. Our listening was not hearing, but seeing—we but looked on our neighbor's mirror. All human intercourse is a seeing of reflections.

*The Changed Life.*

## The True Missionary.

It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the Great Lakes, I have come across men and women who remembered the only white man they ever saw before—David Livingstone ; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind Doctor who passed there years ago.

They could not understand him ; but they felt the Love that beat in his heart.

*The Greatest Thing in the World.*

## Missionary Enterprise.

SCIENCE has a duty in pointing out that no devotion or enthusiasm can give any man a charmed life, and that those who work for the highest ends will best attain them in humble obedience to the common laws. Transcendentally, this may be denied ; the warning finger may be despised as the hand of the coward and the profane. But the fact remains—the fact of an awful chain of English graves stretching across Africa. This is not

spoken, nevertheless, to discourage missionary enterprise. It is only said to regulate it.

*Tropical Africa.*

## Misunderstanding.

THE religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it. Of the multitudes who confess Christianity at this hour how many have clear in their minds the cardinal distinction established by its Founder between "born of the flesh" and "born of the Spirit"? By how many teachers of Christianity even is not this funda-

mental postulate persistently ignored!

*Natural Law:* "Introduction."

## Morality.

WHAT history testifies to is first the partial, and then the total, eclipse of virtue that always follows the abandonment of belief in a personal God. It is not, as has been pointed out a hundred times, that morality in the abstract disappears, but the motive and sanction are gone. There is nothing to raise it from the dead. Man's attitude to it is left to himself. Grant that morals have their own base in human life; grant that Nature has a Religion whose creed is Science;

there is yet nothing apart from God to save the world from moral Death. Morality has the power to dictate, but none to move. Nature directs, but cannot control.

*Natural Law:* "Death."

## Mortification.

THE Mortification of a member, again, is based on the Law of Degeneration. The useless member here is not cut off, but simply relieved as much as possible of all exercise. This encourages the gradual decay of the parts, and as it is more and more neglected it ceases to be a channel for life at all. So an organism "mortifies" its members.

*Natural Law:* "Mortification."

## Mystery.

WHAT is mystery to many men, what feeds their worship and at the same time spoils it, is that area round all great truth which is really capable of illumination, and into which every earnest mind is permitted and commanded to go with a light. We cry "Mystery" long before the region of mystery comes. True mystery casts no shadows around. It is a sudden and awful gulf yawning across the field of knowledge; its form is irregular, but its lips are clean-cut and sharp, and the mind can go to the very verge and look

down the precipice into the dim abyss

"Where writhing clouds unroll,
Striving to utter themselves in shapes."

*Natural Law:* "Biogenesis."

## Mystery Everywhere.

A SCIENCE without mystery is unknown; a Religion without mystery is absurd. The elimination of mystery from the universe is the elimination of Religion. However far the scientific method may penetrate the Spiritual World, there will always remain a region to be explored by a scientific faith.

*Natural Law:* "Introduction."

## Narrowness of Breadth.

If, instead of looking on and criticising those who know a thing or two, those who think they are wiser, and that they have the whole truth, would throw themselves in among others, and back them, and try to work alongside of them, they would get perhaps their breadth tempered by earnestness and by zeal, because the narrow man has much to contribute to the Christian cause, perhaps more than the broad man.

*What Is a Christian?*

## Natural Laws.

The Laws of Nature are simply statements of the orderly condition of

things in Nature—what is found in Nature by a sufficient number of competent observers. What these Laws are in themselves is not agreed. That they have any absolute existence, even, is far from certain. They are relative to man in his many limitations, and represent for him the constant expression of what he may always expect to find in the world around him. But that they have any causal connection with the things around him is not to be conceived. The Natural Laws originate nothing, sustain nothing; they are merely responsible for uniformity in sustaining what has been originated and what is being sustained. They are modes of

operation, therefore, not operators; processes, not powers.

*Natural Law:* "Introduction."

THE Natural Laws, then, are great lines running not only through the world, but, as we now know, through the universe, reducing it like parallels of latitude to intelligent order. In themselves, be it once more repeated, they may have no more absolute existence than parallels of latitude. But they exist for us. They are drawn for us to understand the part by some Hand that drew the whole; so drawn, perhaps, that, understanding the part, we too, in time, may learn to understand the whole.

*Natural Law:* "Introduction."

## Natural and Spiritual.

THE Spiritual World is simply the outermost segment, circle, or circles of the Natural World. For purposes of convenience we separate the two, just as we separate the animal world from the plant. But the animal world and the plant world are the same world. They are different parts of one environment. And the natural and spiritual are likewise one. The inner circles are called the natural, the outer the spiritual. And we call them spiritual simply because they are beyond us or beyond a part of us. What we have correspondence with, that we call natural; what we have

little or no correspondence with, that we call spiritual. But when the appropriate corresponding organism appears—the organism, that is, which can freely communicate with these outer circles—the distinction necessarily disappears. The spiritual to it becomes the outer circle of the natural.

*Natural Law:* "Death."

## Natural and Supernatural.

THE mental and moral world is unknown to the plant. But it is real. It cannot be affirmed either that it is unnatural to the plant; although it might be said that from the point of view of the Vegetable Kingdom it

was *supernatural.* Things are natural or supernatural simply according to where one stands. Man is supernatural to the mineral; God is supernatural to the man. When a mineral is seized upon by the living plant and elevated to the organic kingdom, no trespass against Nature is committed. It merely enters a larger Environment, which before was supernatural to it, but which now is entirely natural. When the heart of a man, again, is seized upon by the quickening Spirit of God, no further violence is done to natural law. It is another case of the inorganic, so to speak, passing into the organic.

*Natural Law:* "Eternal Life."

## Nature a Harmony.

If Nature be a harmony, man in all his relations—physical, mental, moral, and spiritual—falls to be included within its circle. It is altogether unlikely that man spiritual should be violently separated in all the conditions of growth, development, and life from man physical. It is indeed difficult to conceive that one set of principles should guide the natural life, and these at a certain period—the very point where they are needed—suddenly give place to another set of principles altogether new and unrelated. Nature has never taught us to expect such a catastro-

phe. She has nowhere prepared us for it. And man cannot in the nature of things, in the nature of thought, in the nature of language, be separated into two such incoherent halves.

*Natural Law:* "Introduction."

## Nature a Symbol.

With Nature as the symbol of all of harmony and beauty that is known to man, must we still talk of the supernatural, not as a convenient word, but as a different order of world, an unintelligible world, where the Reign of Mystery supersedes the Reign of Law?

*Natural Law:* "Introduction."

## Nature a Working-Model of the Spiritual.

So the Spiritual World becomes slowly Natural; and, what is of all but equal moment, the Natural World becomes slowly Spiritual. Nature is not a mere image or emblem of the Spiritual. It is a working-model of the Spiritual. In the Spiritual World the same wheels revolve—but without the iron. The same figures flit across the stage, the same processes of growth go on, the same functions are discharged, the same biological laws prevail—only with a different quality of *Βιος*. Plato's prisoner, if not out

of the Cave, has at least his face to the light.

*Natural Law:* "Introduction."

## Nature and Man.

We find that in maintaining this natural life Nature has a share and man has a share. By far the larger part is done for us—the breathing, the secreting, the circulating of the blood, the building up of the organism. And although the part which man plays is a minor part, yet, strange to say, it is not less essential to the well-being, and even to the being of the whole. For instance, man has to take food. He has nothing to do with it after he has once taken it, for

the moment it passes his lips it is taken in hand by reflex actions and handed on from one organ to another, his control over it, in the natural course of things, being completely lost. But the initial act was his. And without that nothing could have been done. Now, whether there be an exact analogy between the voluntary and involuntary functions in the body and the corresponding processes in the soul we do not at present inquire. But this will indicate, at least, that man has his own part to play. Let him choose Life; let him daily nourish his soul; let him for ever starve the old life; let him abide continuously as a living branch in

the Vine, and the True-Vine Life will flow into his soul; assimilating, renewing, conforming to Type, till Christ, pledged by His own law, be formed in him.

*Natural Law:* "Conformity to Type."

## Nature and Morality.

NATURE and Morality provide all for virtue—except the Life to live it.

*Natural Law:* "Death."

## Negatives.

RELIGION does not consist in negatives, in stopping this sin and stopping that. The perfect character can never be produced with a pruning-knife.

*The Changed Life.*

## Neglect.

From the very nature of salvation it is plain that the only thing necessary to make it of no effect is neglect. Hence the Bible could not fail to lay strong emphasis on a word so vital. It was not necessary for it to say, How shall we escape if we trample upon the great salvation, or doubt or despise or reject it? A man who has been poisoned only need neglect the antidote and he will die. It makes no difference whether he dashes it on the ground, or pours it out of the window, or sets it down by his bedside and stares at it all the time he is dying. He will die just the same, whether he

destroys it in a passion or coolly refuses to have anything to do with it. And, as a matter of fact, probably most deaths, spiritually, are gradual dissolutions of the last class rather than rash suicides of the first.

*Natural Law:* "Degeneration."

IF we neglect the ordinary means of keeping a garden in order, how shall it escape running to weeds and waste? Or if we neglect the opportunities for cultivating the mind, how shall it escape ignorance and feebleness? So, if we neglect the soul, how shall it escape the natural retrograde movement, the inevitable relapse into barrenness and death?

*Natural Law:* "Degeneration."

## The New Heart.

RELIGION does not tell us to give things up, but rather gives us something so much better that they give themselves up. Instead of telling people to give up things, we are safer to tell them to "seek first the kingdom of God," and then they will get new things and better things, and the old things will drop off of themselves. This is what is meant by the new heart.

*"First!"*

## Obedience.

WHAT was Christ doing in the carpenter's shop? Practising. Though perfect, we read that he learned obe-

dience, and grew in wisdom and in favor with God.

*The Greatest Thing in the World.*

## Obedience and Knowledge.

SOME of you remember a sermon of Robertson of Brighton, entitled, "Obedience the Organ of Spiritual Knowledge." A very startling title! —"Obedience the Organ of Spiritual Knowledge." The Pharisees asked about Christ: "How knoweth this man letters, never having learned?" How knoweth this man, never having learned? The organ of knowledge is not nearly so much mind, as the organ that Christ used, namely, obedience; and that was the organ

which He Himself insisted upon when He said, "He that willeth to do His will shall know of the doctrine whether it be of God." You have all noticed, of course, that the words in the original are, "If any man will to do His will, he shall know of the doctrine." It doesn't read, "If any do His will," which no man can do perfectly; but if any man be simply willing to do His will—if he has an absolutely undivided mind about it—that man will know what truth is and what falsehood is; a stranger will he not follow. And that is by far the best source of spiritual knowledge on every account—obedience to God—absolute sincerity

and loyalty in following Christ. "If any man do His will, he shall know" —a very remarkable association of knowledge, a thing which is usually considered quite intellectual, with obedience, which is moral and spiritual.

*How to Learn How.*

## Order, Spiritual and Natural.

THE spiritual man is not taxed beyond the natural. He is not purposely handicapped by singular limitations or unusual incapacities. God has not designedly made the religious life as hard as possible. The arrangements for the spiritual life are the same as for the natural life. When in their

hours of unbelief men challenge their Creator for placing the obstacle of human frailty in the way of their highest development, their protest is against the order of nature. They object to the sun for being the source of energy, and not the engine ; to the carbonic acid being in the air, and not in the plant. They would equip each organism with a personal atmosphere, each brain with a private store of energy ; they would grow corn in the interior of the body, and make bread by a special apparatus in the digestive organs. They must, in short, have the creature transformed into a Creator.

*Natural Law:* "Environment."

## Orthodoxy.

It is more necessary for us to be active than to be orthodox. To be orthodox is what we wish to be, but we can only truly reach it by being honest, by being original, by seeing with our own eyes, by believing with our own heart.

*Natural Law:* "Parasitism."

## Other-Worldliness.

The exclusiveness of Christianity, separation from the world, uncompromising allegiance to the Kingdom of God, entire surrender of body, soul, and spirit to Christ,—these are truths which rise into prominence from time

to time, become the watchword of insignificant parties, rouse the Church to attention and the world to opposition, and die down ultimately for want of lives to live them. The few enthusiasts who distinguish in these requirements the essential conditions of entrance into the Kingdom of Christ are overpowered by the weight of numbers, who see nothing more in Christianity than a mild religiousness, and who demand nothing more in themselves or in their fellow-Christians than the participation in a conventional worship, the acceptance of traditional beliefs, and the living of an honest life. Yet nothing is more certain than that the enthusiasts are

right. Any impartial survey—such as the unique analysis in *Ecce Homo* —of the claims of Christ and of the nature of His society will convince any one who cares to make the inquiry of the outstanding difference between the system of Christianity in the original contemplation and its representations in modern life.

*Natural Law:* "Classification."

CHRISTIANITY marks the advent of what is simply a New Kingdom. Its distinctions from the Kingdom below it are fundamental. It demands from its members activities and responses of an altogether novel order. It is, in the conception of its Founder, a

Kingdom for which all its adherents must henceforth exclusively live and work, and which opens its gates alone upon those who, having counted the cost, are prepared to follow it, if need be to the death. The surrender Christ demanded was absolute. Every aspirant for membership must seek *first* the Kingdom of God.

*Natural Law :* "Classification."

## Out of Place.

It is not worth seeking the kingdom of God unless we seek it *first.* Suppose you take the helm out of a ship and hang it over the bow, and send that ship to sea—will it ever

reach the other side? Certainly not. It will drift about anyhow. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of its place in a human life is the most miserable thing in the world.

"*First!*"

## Parable.

THE place of parable in teaching, and especially after the sanction of the greatest of Teachers, must always be recognized. The very necessities of language, indeed, demand this method

of presenting truth. The temporal is the husk and framework of the eternal, and thoughts can be uttered only through things.

*Natural Law:* "Introduction."

## Parasitism.

So far from ministering to growth, parasitism ministers to decay. So far from ministering to holiness—that is to *wholeness*—parasitism ministers to exactly the opposite. One by one the spiritual faculties droop and die; one by one, from lack of exercise, the muscles of the soul grow weak and flaccid; one by one the moral activities cease. So from him that hath not is

taken away that which he hath, and after a few years of parasitism there is nothing left to save.

*Natural Law:* "Parasitism."

## The Past.

THINK of it! the past is not only focussed there, in a man's soul: it is there. All things that he has ever seen, known, felt, believed, of the surrounding world are now within him, have become part of him, in part are him; he has been changed into their image. He may deny it, he may resent it, but they are there. They do not adhere to him, they are transfused through him. He cannot alter or rub them out. They are not

in his memory: they are in *him*. His soul is as they have filled it, made it, left it.

*The Changed Life.*

## Perfect Life.

PERFECT life is not merely the possessing of perfect functions, but of perfect functions perfectly adjusted to each other, and all conspiring to a single result, the perfect working of the whole organism.

*Natural Law:* "Growth."

## Perfection.

PATIENCE, kindness, generosity, humility, courtesy, unselfishness, good-temper, guilessness, sincerity,

—these make up the supreme gift, the stature of the perfect man.

*The Greatest Thing in the World.*

## Personality.

If events change men, much more persons. No man can meet another on the street without making some mark upon him. We say we exchange words when we meet; what we exchange is souls. And when intercourse is very close and very frequent, so complete is this exchange that recognizable bits of the one soul begin to show in the other's nature, and the second is conscious of a similar and growing debt to the first.

*The Changed Life.*

## Personality of Christ.

Of course there is a sense, and a very wonderful sense, in which a Great Personality breathes upon all who come within its influence an abiding peace and trust. Men can be to other men as the shadow of a great rock in a thirsty land. Much more Christ; much more Christ as Perfect Man; much more still as Saviour of the world.

*Pax Vobiscum.*

## Phenomena: Their Unity.

That the Phenomena of the Spiritual World are in analogy with the Phenomena of the Natural World requires no restatement. Since Plato

enunciated his doctrine of the Cave or of the twice-divided line; since Christ spake in parables; since Plotinus wrote of the world as an imaged image; since the mysticism of Swedenborg; since Bacon and Pascal; since "Sartor Resartus" and "In Memoriam,"—it has been all but a commonplace with thinkers that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." Milton's question—

> "What if earth
> Be but the shadow of heaven, and things therein
> Each to other like more than on earth is thought?"

is now superfluous.

*Natural Law:* "Introduction."

## Phrases.

I DO not think we ourselves are aware how much our religious life is made up of phrases; how much of what we call Christian experience is only a dialect of the Churches, a mere religious phraseology, with almost nothing behind it in what we really feel and know.

*Pax Vobiscum.*

## Pleasure-giving.

THERE is a difference between trying to please and giving pleasure. Give pleasure. Lose no chance of giving pleasure. For that is the

ceaseless and anonymous triumph of a truly loving spirit.

*The Greatest Thing in the World.*

## Pledges.

MAN as a rational and moral being demands a pledge that if he depends on Nature for any given result, on the ground that Nature has previously led him to expect such a result, his intellect shall not be insulted nor his confidence in her abused. If he is to trust Nature, in short, it must be guaranteed to him that in doing so he will "never be put to confusion."

*Natural Law:* "Introduction."

## Poetry.

TRUE poetry is only science in another form. And long before it was possible for religion to give scientific expression to its greatest truths, men of insight uttered themselves in psalms which could not have been truer to Nature had the most modern light controlled the inspiration.

*Natural Law:* "Environment."

## Practical Religion.

LET me remind you that theology is the most abstruse thing in the world, but that practical religion is the simplest thing. If any of you want to know how to begin to be

a Christian, all I can say is that you should begin to do the next thing you find to be done as Christ would have done it.

*What is a Christian?*

## Practice.

WHAT makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the

body and the mind. If a man does not exercise his arm, he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fire, nor beauty of spiritual growth.

*The Greatest Thing in the World.*

## Prayer.

WILL the evolutionist who admits the regeneration of the frog under the modifying influence of a continued correspondence with a new environment care to question the possibility of the soul acquiring such a faculty as that of Prayer, the marvellous breathing-function of the new creature,

when in contact with the atmosphere of a besetting God? Is the change from the earthly to the heavenly more mysterious than the change from the aquatic to the terrestrial mode of life?

*Natural Law:* "Eternal Life."

## Prayer a Symbol.

WHAT a very strange thing, is it not, for man to pray? It is the symbol at once of his littleness and of his greatness. Here the sense of imperfection, controlled and silenced in the narrower reaches of his being, becomes audible. Now he must utter himself. The sense of need is so real, and the sense of Environment, that he

calls out to it, addressing it articulately and imploring it to satisfy his need. Surely there is nothing more touching in Nature than this! Man could never so expose himself, so break through all constraint, except from a dire necessity.

*Natural Law:* "Environment."

## Prigs.

SOME one defines a prig as "a creature that is overfed for its size." One sometimes finds Christians of this species—overfed on one side of their nature, but dismally thin and starved looking on the other.

*The Changed Life.*

## Problems.

THE problems of the heart and conscience are infinitely more perplexing than those of the intellect. Has love no future? Has right no triumph? Is the unfinished self to remain unfinished? Again, the alternatives are two—Christianity or Pessimism. But when we ascend the further height of the religious nature the crisis comes. There, without Environment, the darkness is unutterable. So maddening now becomes the mystery that men are compelled to construct an Environment for themselves. No Environment here is unthinkable. An altar of some sort men must have

—God, or Nature, or Law. But the anguish of Atheism is only a negative proof of man's incompleteness.

*Natural Law:* "Environment."

## Problems are Necessary.

I WOULD not rob a man of his problems, nor would I have another man rob me of my problems. They are the delight of life, and the whole intellectual world would be stale and unprofitable if we knew everything.

*How to Learn How.*

## Proportion.

A MAN may take a dollar or a half-dollar and hold it to his eye so closely that he will hide the sun from him.

Or he may so focus his telescope that a fly or a boulder may be as large as a mountain. A man may hold a certain doctrine very intensely—a doctrine which has been looming upon his horizon for the last six months, let us say, and which has thrown everything else out of proportion, it has become so big itself. Now, let us beware of distortion in the arrangement of the religious truths which we hold.

*How to Learn How.*

## Punishment.

THE punishment of sin is inseparably bound up with itself.

*Natural Law:* "Mortification."

## Putting Off and Putting On.

ESCAPE means nothing more than the gradual emergence of the higher being from the lower, and nothing less. It means the gradual putting off of all that cannot enter the higher state, or heaven, and simultaneously the putting on of Christ. It involves the slow completing of the soul and the development of the capacity for God.

*Natural Law :* "Degeneration."

## Quantity and Quality.

IT is an open secret, to be read in a hundred analogies from the world around, that of the millions of possi-

ble entrants for advancement in any department of Nature the number ultimately selected for preferment is small. Here also "many are called and few are chosen." The analogies from the waste of seed, of pollen, of human lives, are too familiar to be quoted. In certain details, possibly, these comparisons are inappropriate. But there are other analogies, wider and more just, which strike deeper into the system of Nature. A comprehensive view of the whole field of Nature discloses the fact that the circle of the chosen slowly contracts as we rise in the scale of being. Some mineral, but not all, becomes vegetable; some vegetable, but not all, be-

comes animal; some animal, but not all, becomes human; some human, but not all, becomes Divine. Thus the area narrows. At the base is the mineral, most broad and simple; the spiritual at the apex, smallest, but most highly differentiated. So form rises above form, Kingdom above Kingdom. *Quantity decreases as quality increases.*

*Natural Law:* "Classification."

## Quarrels.

If you want to get the kingdom of God into your workshop or into your home, let the quarrelling be stopped. Live in peace and harmony and brotherliness with every one. For the

kingdom of God is a kingdom of brothers. It is a great society, founded by Jesus Christ, of all the people who try to be like Him, and live to make the world better and sweeter and happier.

"*First!*"

## Questions.

THE only legitimate questions one dare put to Nature are those which concern universal human good and the Divine interpretation of things. These I conceive may be there actually studied at first-hand, and before their purity is soiled by human touch. We have Truth in Nature as it came from God. And it has to be read

with the same unbiassed mind, the same open eye, the same faith, and the same reverence as all other Revelation. All that is found there, whatever its place in Theology, whatever its orthodoxy or heterodoxy, whatever its narrowness or its breadth, we are bound to accept as Doctrine from which on the lines of Science there is no escape.

*Natural Law :* "Introduction."

## Quickest Road.

If a man could make himself humble to order, it might simplify matters; but we do not find that this happens. Hence we must all go through the mill. Hence death,

death to the lower self, is the nearest gate and the quickest road to life.

*Pax Vobiscum.*

## Quietism.

If God is adding to our spiritual stature, unfolding the new nature within us, it is a mistake to keep twitching at the petals with our coarse fingers. We must seek to let the Creative Hand alone.

*Natural Law:* "Growth."

## Reason and Obedience.

There are two organs of knowledge—the one Reason, the other Obedience. Begin to obey Christ,

and, doing His will, you shall know of the doctrine whether it be of God.

*How to Learn How.*

## Redemption.

Out of the infinite complexity there rises an infinite simplicity, the foreshadowing of a final unity of that

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves." *

This is the final triumph of Continuity, the heart secret of Creation, the unspoken prophecy of Christianity. To Science, defining it as a working principle, this mighty process of amelioration is simply *Evolu-*

* "In Memoriam."

*tion.* To Christianity, discerning the end through the means, it is *Redemption.* These silent and patient processes, elaborating, eliminating, developing all from the first of time, conducting the evolution from millennium to millennium with unaltering purpose and unfaltering power, are the early stages in the redemptive work—the unseen approach of that Kingdom whose strange mark is that it "cometh without observation." And these Kingdoms, rising tier above tier in ever-increasing sublimity and beauty, their foundations visibly fixed in the past, their progress, and the direction of their progress, being facts in Nature still, are the

signs which, since the Magi saw His star in the East, have never been wanting from the firmament of truth, and which in every age, with growing clearness to the wise and with ever-gathering mystery to the uninitiated, proclaim that "the Kingdom of God is at hand."

*Natural Law:* "Classification."

## Reflection.

In looking at a mirror one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself except when there are flaws in it.

*The Changed Life.*

## Regeneration.

A FEW raw, unspiritual, uninspiring men were admitted to the inner circle of His friendship. The change began at once. Day by day we can almost see the first disciples grow. First there steals over them the faintest possible adumbration of His character, and occasionally, very occasionally, they do a thing or say a thing that they could not have done or said had they not been living there. Slowly the spell of His life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words become more gentle, their con-

duct more unselfish. As swallows who have found a summer, as frozen buds the spring, their starved humanity bursts into a fuller life. They do not know how it is, but they are different men. One day they find themselves like their Master, going about and doing good. To themselves it is unaccountable, but they cannot do otherwise. They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it—"They have been," they whisper, "with Jesus." Already, even, the mark and seal of His character is upon them—"They have been with Jesus." Unparalleled phenomenon, that these poor fishermen

should remind other men of Christ! Stupendous victory and mystery of regeneration, that mortal men should suggest to the world *God!*

*The Changed Life.*

## Regeneration a Difficulty.

REGENERATION has not merely been an outstanding difficulty, but an overwhelming obscurity. Even to earnest minds the difficulty of grasping the truth at all has always proved extreme. Philosophically one scarcely sees either the necessity or the possibility of being born again. Why a virtuous man should not simply grow better and better until in his own right he enter the Kingdom

of God is what thousands honestly and seriously fail to understand. Now philosophy cannot help us here. Her arguments are, if anything, against us. But Science answers to the appeal at once. If it be simply pointed out that this is the same absurdity as to ask why a stone should not grow more and more living till it enters the Organic World, the point is clear in an instant.

*Natural Law:* "Biogenesis."

## Religion Open to All.

RELIGION must ripen its fruits for every temperament, and the way even into its highest heights must be by

a gateway through which the peoples of the world may pass.

*Pax Vobiscum.*

## Religion.

RELIGION is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world.

*The Greatest Thing in the World.*

## Renunciation.

IT is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves. After

we have sought them, bought them, won them, deserved them, we have taken the cream off them for ourselves already.

*The Greatest Thing in the World.*

## Rest: How Gained.

When Christ said He would give men Rest He meant simply that He would put them in the way of it. By no act of conveyance would or could He make over His own Rest to them. He could give them His receipt for it. That was all. But He would not make it for them; for one thing, it was not in His plan to make it for them; for another thing, men were not so planned that it could

be made for them; and for yet another thing, it was a thousand times better that they should make it for themselves.

*Pax Vobiscum.*

## Rest through Work.

"LEARN of Me," He says, "and ye shall find rest to your souls." Now, consider the extraordinary originality of this utterance. How novel the connection between these two words "Learn" and "Rest"! How few of us have ever associated them—ever thought that Rest was a thing to be learned; ever laid ourselves out for it as we would to learn a language; ever practised it as we would practise

the violin! Does it not show how entirely new Christ's teaching still is to the world, that so old and threadbare an aphorism should still be so little applied? The last thing most of us would have thought of would have been to associate *Rest* with *Work*.

*Pax Vobiscum.*

## Results.

If a housekeeper turns out a good cake, it is the result of a sound receipt carefully applied. She cannot mix the assigned ingredients and fire them for the appropriate time without producing the result. It is not she who has made the cake; it is Nature. She brings related things

together ; sets causes at work ; these causes bring about the result. She is not a creator, but an intermediary. She does not expect random causes to produce specific effects—random ingredients would only produce random cakes. So it is in the making of Christian experiences. Certain lines are followed ; certain effects are the result. These effects cannot but be the result. But the result can never take place without the previous cause. To expect results without antecedents is to expect cakes without ingredients. That impossibility is precisely the almost universal expectation.

*Pax Vobiscum.*

## The Resurrection.

On what does the Christian argument for Immortality really rest? It stands upon the pedestal on which the theologian rests the whole of historical Christianity—the Resurrection of Jesus Christ.

*Natural Law:* "Eternal Life."

## Retribution.

If it makes no impression on a man to know that God will visit his iniquities upon him, he cannot blind himself to the fact that Nature will. Do we not all know what it is to be punished by Nature for disobeying her?

We have looked round the wards of a hospital, a prison, or a madhouse, and seen there Nature at work squaring her accounts with sin. And we knew as we looked that if no Judge sat on the throne of heaven at all, there was a Judgment throne, where an inexorable Nature was crying aloud for justice, and carrying out her heavy sentences for violated laws.

*Natural Law:* "Degeneration."

## Retrospect.

As memory scans the past, above and beyond all the transitory pleasures of life there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses

to those round about you—things too trifling to speak about, but which you feel have entered into your eternal life.

*The Greatest Thing in the World.*

## Revelation.

REVELATION never volunteers anything that man could discover for himself—on the principle, probably, that it is only when he is capable of discovering it that he is capable of appreciating it.

*Natural Law:* "Introduction."

## Revenge.

YESTERDAY you got a certain letter. You sat down and wrote a reply which

almost scorched the paper. You picked the cruellest adjectives you knew, and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. To-morrow, at day-break, turn it toward Him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged, but if you try it the ink will dry on your pen, and you will

rise from your desk an unavenged, but a greater and more Christian man.

*How to Learn How.*

## Reversion to Type.

THE law of Reversion to Type runs through all creation. If a man neglect himself for a few years, he will change into a worse man and a lower man. If it is his body that he neglects, he will deteriorate into a wild and bestial savage, like the de-humanized men who are discovered sometimes upon desert islands. If it is his mind, it will degenerate into imbecility and madness—solitary confinement has the power to unmake men's minds and leave them idiots. If he neglect his

conscience, it will run off into lawlessness and vice. Or, lastly, if it is his soul, it must inevitably atrophy, drop off in ruin and decay.

*Natural Law:* "Degeneration."

## Righteousness.

RIGHTEOUSNESS, of course, is just doing what is right. Any boy who, instead of being quarrelsome, lives at peace with the other boys has the Kingdom of God within him. Any boy whose heart is filled with joy because he does what is right has the Kingdom of God within him.

*"First!"*

## Rights.

In Britain the Englishman is devoted, and rightly, to his rights. But there come times when a man may exercise even the higher right of giving up his rights.

*The Greatest Thing in the World.*

## Salvation.

There is a natural principle in man lowering him, deadening him, pulling him down by inches to the mere animal plane, blinding reason, searing conscience, paralyzing will. This is the active destroying principle, or Sin. Now, to counteract this, God has discovered to us another principle, which

will stop this drifting process in the soul and make it drift the other way. This is the active saving principle, or Salvation. If a man finds the first of these powers furiously at work within him, dragging his whole life downward to destruction, there is only one way to escape his fate—to take resolute hold of the upward power, and be borne by it to the opposite pole.

*Natural Law:* "Degeneration."

MARK well the splendor of this idea of salvation. It is not merely final "safety," to be forgiven sin, to evade the curse. It is not, vaguely, "to get to heaven." It is to be conformed to the Image of the Son.

It is for these poor elements to attain to the Supreme Beauty. The organizing Life being Eternal, so must this Beauty be immortal. Its progress toward the Immaculate is already guaranteed. And more than all, there is here fulfilled the sublimest of all prophecies; not Beauty alone, but Unity, is secured by the type—Unity of man and man, God and man, God and Christ and man, till "all shall be one."

*Natural Law:* "Conformity to Type."

## Sanctification.

HERE the solution of the problem of sanctification is compressed into a sentence: Reflect the character of

Christ, and you will become like Christ.

*The Changed Life.*

## Scepticism.

It is the want of the discerning faculty, the clairvoyant power of seeing the eternal in the temporal, rather than the failure of the reason, that begets the sceptic.

*Natural Law:* "Introduction."

## Science and Doubt.

It is recognized by all that the younger and abler minds of this age find the most serious difficulty in accepting or retaining the ordinary forms or belief. Especially is this

true of those whose culture is scientific. And the reason is palpable. No man can study modern Science without a change coming over his view of truth. What impresses him about Nature is its solidity. He is there standing upon actual things, among fixed laws. And the integrity of the scientific method so seizes him that all other forms of truth begin to appear comparatively unstable. He did not know before that any form of truth could so hold him, and the immediate effect is to lessen his interest in all that stands on other bases. This he feels in spite of himself; he struggles against it in vain, and he finds, perhaps to his alarm,

that he is drifting fast into what looks at first like pure Positivism.

*Natural Law:* "Preface."

## Science and Faith.

It is quite erroneous to suppose that Science ever overthrows Faith, if by that is implied that any natural truth can oppose successfully any single spiritual truth. Science cannot overthrow Faith; but it shakes it. Its own doctrines, grounded in Nature, are so certain that the truths of Religion, resting to most men on Authority, are felt to be strangely insecure. The difficulty, therefore, which men of Science feel about Re-

ligion is real and inevitable, and in so far as Doubt is a conscientious tribute to the inviolability of Nature it is entitled to respect.

*Natural Law:* "Preface."

## Science an Aid to Faith.

THE belief in Science as an aid to faith is not yet ripe enough to warrant men in searching there for witnesses to the highest Christian truths. The inspiration of Nature, it is thought, extends to the humbler doctrines alone. And yet the reverent inquirer who guides his steps in the right direction may find even now in the still dim twilight of the scien-

tific world much that will illuminate and intensify his sublimest faith.

*Natural Law:* "Eternal Life."

## Science and Religion.

No man who knows the splendor of scientific achievement or cares for it, no man who feels the solidity of its method or works with it, can remain neutral with regard to Religion. He must either extend his method into it, or, if that is impossible, oppose it to the knife. On the other hand, no one who knows the content of Christianity or feels the universal need of a Religion can stand idly by while the intellect of his age is slowly divorcing itself from it. What is

required, therefore, to draw Science and Religion together again—for they began the centuries hand in hand—is the disclosure of the naturalness of the supernatural. Then, and not till then, will men see how true it is that to be loyal to all of Nature they must be loyal to the part defined as Spiritual.

*Natural Law:* "Preface."

## Science: Its Analogies.

SCIENCE speaks to us indeed of much more than numbers of years. It defines degrees of Life. It explains a widening Environment. It unfolds the relation between a widening Environment and increasing complexity

in organisms. And if it has no absolute contribution to the content of Religion, its analogies are not limited to a point. It yields to Immortality —and this is the most that Science can do in any case—the broad framework for a doctrine.

*Natural Law:* "Eternal Life."

## Science and the Supernatural.

No science contributes to another without receiving a reciprocal benefit. And even as the contribution of Science to Religion is the vindication of the naturalness of the Supernatural, so the gift of Religion to Science is the demonstration of the supernaturalness of the Natural. Thus, as the

Supernatural becomes slowly Natural, will also the Natural become slowly Supernatural, until in the impersonal authority of Law men everywhere recognize the Authority of God.

*Natural Law:* "Preface."

## Scientific Fact.

No single fact in Science has ever discredited a fact in Religion.

*Natural Law:* "Introduction."

## Scientific Theology.

Can we shut our eyes to the fact that the religious opinions of mankind are in a state of flux? And when we regard the uncertainty of current beliefs, the war of creeds, the

havoc of inevitable as well as of idle doubt, the reluctant abandonment of early faith by those who would cherish it longer if they could, is it not plain that the one thing thinking men are waiting for is the introduction of Law among the Phenomena of the Spiritual World? When that comes we shall offer to such men a truly scientific theology. And the Reign of Law will transform the whole Spiritual World as it has already transformed the Natural World.

*Natural Law:* "Preface."

## Self-denial.

No man is called to a life of self-denial for its own sake. It is in order

to a compensation which, though sometimes difficult to see, is always real and always proportionate. No truth, perhaps, in practical religion is more lost sight of. We cherish somehow a lingering rebellion against the doctrine of self-denial—as if our nature or our circumstances or our conscience dealt with us severely in loading us with the daily cross. But is it not plain, after all, that the life of self-denial is the more abundant life—more abundant just in proportion to the ampler crucifixion of the narrower life? Is it not a clear case of exchange—an exchange, however, where the advantage is entirely on our side? We give up a correspond-

ence in which there is a little life to enjoy a correspondence in which there is an abundant life. What though we sacrifice a hundred such correspondences? We make but the more room for the great one that is left.

*Natural Law:* "Mortification."

## Selfishness.

Obviously, if the mind turns away from one part of the environment, it will only do so under some temptation to correspond with another. This temptation, at bottom, can only come from one source—the love of self. The irreligious man's correspondences are concentrated upon himself. He worships himself. Self-

gratification rather than self-denial; independence rather than submission, —these are the rules of life. And this is at once the poorest and the commonest form of idolatry.

*Natural Law:* "Death."

## Self-effacement.

After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction.

*The Greatest Thing in the World.*

## Self-sufficiency.

In mid-Atlantic, the other day, the "Etruria," in which I was sailing,

suddenly stopped. Something had gone wrong with the engines. There were five hundred able-bodied men on board the ship. Do you think if we had gathered together and pushed against the mast we could have pushed it on? When one attempts to sanctify himself by effort, he is trying to make his boat go by pushing against the mast. He is like a drowning man trying to lift himself out of the water by pulling at the hair of his own head. Christ held up this method almost to ridicule when He said, "Which of you by taking thought can add a cubit to his stature?" The one redeeming feature of the self-sufficient method

is this—that those who try it find out almost at once that it will not gain the goal.

*The Changed Life.*

## Sense and Soul.

THE Life of the senses, high and low, may perfect itself in Nature. Even the Life of thought may find a large complement in surrounding things. But the higher thought and the conscience and the religious Life can only perfect themselves in God.

*Natural Law:* "Environment."

## Sequences.

CAUSES and effects are eternal arrangements, set in the constitution of

the world, fixed beyond man's ordering. What man can do is to place himself in the midst of a chain of sequences.

*Pax Vobiscum.*

## Sight.

THERE is, for example, a Sense of Sight in the religious nature. Neglect this, leave it undeveloped, and you never miss it. You simply see nothing. But develop it and you see God.

*Natural Law:* "Degeneration."

## Simplicity.

THE distressing incompetence of which most of us are conscious in

trying to work out our spiritual experience is due, perhaps, less to the diseased will which we commonly blame for it than to imperfect knowledge of the right conditions. It does not occur to us how natural the spiritual is. We still strive for some strange transcendent thing; we seek to promote life by methods as unnatural as they prove unsuccessful; and only the utter incomprehensibility of the whole region prevents us seeing fully—what we already half suspect—how completely we are missing the road. Living in the spiritual world, nevertheless, is just as simple as living in the natural world; and it is the same kind of simplicity. It is the

same kind of simplicity, for it is the same kind of world—there are not two kinds of worlds. The conditions of life in the one are the conditions of life in the other. And till these conditions are sensibly grasped as the conditions of all life it is impossible that the personal effort after the highest life should be other than a blind struggle carried on in fruitless sorrow and humiliation.

*Natural Law:* "Environment."

## Sin and Death.

If sin is estrangement from God, this very estrangement is Death. It is a want of correspondence. If Sin is selfishness, it is conducted at the

expense of life. Its wages are Death —"He that loveth his life," said Christ, "shall lose it."

*Natural Law:* "Death."

## Sin and Hell.

When we find it stated that "the wages of *sin* is death," we are in the heart of the profoundest questions of theology. What before was merely "enmity against society" becomes "enmity against God;" and what was "vice" is "sin." The conception of a God gives an altogether new color to worldliness and vice. Worldliness it changes into heathenism, vice into blasphemy. The carnal mind, the mind which is turned away from God,

which will not correspond with God, —this is not moral only, but spiritual death. And Sin, that which separates from God, which disobeys God, which *can* not in that state correspond with God,—this is hell.

*Natural Law:* "Death."

## Sin is Apostasy.

To the estrangement of the soul from God the best of theology traces the ultimate cause of sin. Sin is simply apostasy from God, unbelief in God.

*Natural Law:* "Death."

## Sin Within Us.

THE unforgiven sins are not away in keeping somewhere, to be let loose

upon us when we die; they are here, within us, now. To-day brings the resurrection of their past, to-morrow of to-day. And the powers of sin, to the exact strength that we have developed them, nearing their dreadful culmination with every breath we draw, are here, within us, now. The souls of some men are already honeycombed through and through with the eternal consequences of neglect, so that taking the natural and rational view of their case *just now*, it is simply inconceivable that there is any escape *just now*. What a fearful thing it is to fall into the hands of the living God! A fearful thing even if, as the philosopher tells us, "the

hands of the Living God are the Laws of Nature."

*Natural Law:* "Degeneration."

## Sins Classified.

THERE are two great classes of Sins —sins of the Body and sins of the Disposition. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second.

*The Greatest Thing in the World.*

## Sincerity.

SINCERITY of purpose endeavors to see things as they are, and rejoices to find them better than suspicion feared or calumny denounced.

*The Greatest Thing in the World.*

## Slights.

THERE are people who go about the world looking out for slights, and they are necessarily miserable, for they find them at every turn — especially the imaginary ones. One has the same pity for such men as for the very poor. They are the morally illiterate. They have had no real education, for they have never learned how to live.

*Pax Vobiscum.*

## Slowness.

ALL thorough work is slow, all true development by minute, slight, and insensible metamorphoses. The high-

er the structure, moreover, the slower the progress.

*The Changed Life.*

## Soldiers.

It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world at all—not to prepare to go out of it some day, but to serve God actively in it *now*. It is monstrous and shameful and cowardly to talk of seeking the kingdom *last*. It is shirking duty, abandoning one's rightful post, playing into the enemy's hand by doing nothing to turn his flank.

*"First!"*

## The Soul and the Lily.

We are most unspiritual always in dealing with the simplest spiritual things. A lily grows mysteriously, pushing up its solid weight of stem and leaf in the teeth of gravity. Shaped into beauty by secret and invisible fingers, the flower develops we know not how. But we do not wonder at it. Every day the thing is done; it is Nature, it is God. We are spiritual enough at least to understand that. But when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself mysteriously into the image of Christ, we deny that the

power is not of man. A strong will, we say, a high ideal, the reward of virtue, Christian influence, — these will account for it. Spiritual character is merely the product of anxious work, self-command, and self-denial. We allow, that is to say, a miracle to the lily, but none to the man. The lily may grow; the man must fret and toil and spin.

*Natural Law:* "Growth."

## The Soul.

JUST as in an organism we have these three things—formative matter, formed matter, and the forming principle or life, so in the soul we have

the old nature, the renewed nature, and the transforming Life.

*Natural Law:* "Conformity to Type."

## The Soul and God.

THE soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being — a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the Divine is gone, and God's image is left without God's Spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to

death by disuse, which droops as a withered hand by the side, and cumbers nature like a rotted branch. Nature has her revenge upon neglect as well as upon extravagance. Misuse, with her, is as mortal a sin as abuse.

*Natural Law:* "Degeneration."

## Soul-Hunger.

THE protoplasm in man has a something in addition to its instincts or its habits. It has a capacity for God. In this capacity for God lies its receptivity; it is the very protoplasm that was necessary. The chamber is not only ready to receive the new Life, but the Guest is expected, and, till He comes, is missed. Till then the

soul longs and yearns, wastes and pines, waving its tentacles piteously in the empty air, feeling after God if so be that it may find Him. This is not peculiar to the protoplasm of the Christian's soul. In every land and in every age there have been altars to the Known or Unknown God. It is now agreed as a mere question of anthropology that the universal language of the human soul has always been "I perish with hunger." This is what fits it for Christ. There is a grandeur in this cry from the depths which makes its very unhappiness sublime.

*Natural Law:* "Conformity to Type."

## Source of Life.

IT will be disputed by none that the Source of Life in the Spiritual World is God. And as the same law of Biogenesis prevails in both spheres, we may reason from the higher to the lower, and affirm it to be at least likely that the origin of life there has been the same.

*Natural Law:* "Classification."

## Sources.

A SINGLE combat with a special sin does not affect the root and spring of the disease.

*The Changed Life.*

## Spectacles.

MANY a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with. He is looking at his own spectacles.

*How to Learn How.*

## Spirit.

FRIENDSHIP is a spiritual thing. It is independent of Matter or Space or Time. That which I love in my friend is not that which I see. What influences me in my friend is not his body, but his spirit.

*The Changed Life.*

## Spiritual Life the Easiest.

THE well-defined spiritual life is not only the highest life, but it is also the most easily lived. The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary-line sharp and deep about his religious life, who has marked off all beyond as for ever forbidden ground to him, finds the yoke easy and the burden light. For this forbidden environment comes to be

as if it were not. His faculties, falling out of correspondence, slowly lose their sensibilities. And the balm of Death numbing his lower nature releases him for the scarce disturbed communion of a higher life. So even here to die is gain.

*Natural Law:* "Mortification."

## Spiritual Man.

He who lives the Spiritual Life has a distinct kind of Life added to all the other phases of Life which he manifests—a kind of Life infinitely more distinct than is the active Life of a plant from the inertia of a stone. The Spiritual man is more distinct in point of fact than is the plant from

the stone. This is the one possible comparison in Nature, for it is the widest distinction in Nature; but compared with the difference between the Natural and the Spiritual the gulf which divides the organic from the inorganic is a hair's-breadth. The natural man belongs essentially to this present order of things. He is endowed simply with a high quality of the natural animal Life. But it is Life of so poor a quality that it is not Life at all. He that hath not the Son *hath not Life;* but he that hath the Son hath Life—a new and distinct and supernatural endowment. He is not of this world. He is of the

timeless state, of Eternity. *It doth not yet appear what he shall be.*

*Natural Law:* "Biogenesis."

## Spiritual World.

THE Spiritual World is not a castle in the air, of an architecture unknown to earth or heaven, but a fair, ordered realm furnished with many familiar things and ruled by well-remembered Laws.

*Natural Law:* "Introduction."

## Spirituality.

THE test of spirituality is that you cannot tell whence it cometh or whither it goeth. If you can tell, if you can account for it on philo-

sophical principles, on the doctrine of influence, on strength of will, on a favorable environment, it is not growth. It may be so far a success; it may be a perfectly honest, even remarkable and praiseworthy imitation, but it is not the real thing. The fruits are wax, the flowers artificial —you can tell whence it cometh and whither it goeth.

*Natural Law:* "Growth."

## Stagnation.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his

canvas a thundering waterfall, with a fragile birch tree bending over the foam ; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only *Stagnation;* the last was *Rest.* For in Rest there are always two elements —tranquillity and energy ; silence and turbulence ; creation and destruction ; fearlessness and fearfulness. This it was in Christ.

*Pax Vobiscum.*

## Stature.

As the branch ascends, and the bud bursts, and the fruit reddens under the co-operation of influences from the outside air, so man rises

to the higher stature under invisible pressures from without.

*The Changed Life.*

## Submission.

O PREPOSTEROUS and vain man, thou who couldest not make a finger-nail of thy body, thinkest thou to fashion this wonderful, mysterious, subtle soul of thine after the ineffable Image? Wilt thou ever permit thyself *to be* conformed to the Image of the Son? Wilt thou, who canst not add a cubit to thy stature, submit *to be* raised by the Type-Life within thee to the perfect stature of Christ?

*Natural Law:* "Conformity to Type."

## Sweetening.

SOULS are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ.

*The Greatest Thing in the World.*

## Teaching.

CHILDREN do not need Laws, except Laws in the sense of commandments. They repose with simplicity on authority, and ask no questions. But there comes a time, as the world reaches its manhood, when they will ask questions, and stake, moreover, everything on the answers. That

time is now. Hence we must exhibit our doctrines, not lying athwart the lines of the world's thinking, in a place reserved, and therefore shunned, for the Great Exception; but in their kinship to all truth and in their Law-relation to the whole of Nature. This is, indeed, simply following out the system of teaching begun by Christ Himself. And what is the search for Spiritual truth in the Laws of Nature but an attempt to utter the parables which have been hid so long in the world around without a preacher, and to tell men once more that the Kingdom of Heaven is like unto this and to that?

*Natural Law:* "Introduction."

## Temper: Its Evils.

No form of vice—not worldliness, not greed of gold, not drunkenness itself—does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood—in short, for sheer gratuitous misery-producing power—this influence stands alone.

*The Greatest Thing in the World.*

## Temper: Its Revelation.

Temper is significant. It is not in what it is alone, but in what it

reveals. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the intermittent fever which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and un-Christian sins. For a want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness, are all instantaneously symbolized in one flash of Temper.

*The Greatest Thing in the World.*

## Temperance.

A RABID Temperance advocate is often the poorest of creatures, flourishing on a single virtue, and quite oblivious that his Temperance is making a worse man of him, and not a better.

*The Changed Life.*

## Temptation.

SPIRITUAL life is the sum total of the functions which resist sin. The soul's atmosphere is the daily trial, circumstance, and temptation of the world. And as it is life alone which gives the plant power to utilize the elements, and as, without it, they

destroy it, so it is the spiritual life alone which gives the soul power to utilize temptation and trial; and without it they destroy the soul. How shall we escape if we refuse to exercise these functions—in other words, if we neglect?

*Natural Law:* "Degeneration."

## The New Testament.

TAKE the New Testament. There were four lives of Christ. One was in Rome; one was in Southern Italy; one was in Palestine; one in Asia Minor. There were twenty-one letters. Five were in Greece and Macedonia; five in Asia; one in Rome;

the rest were in the pockets of private individuals. Theophilus had Acts. They were collected undesignedly. For example, the letter to the Galatians was written to the Church in Galatia. Somebody would make a copy or two, and put it into the hands of the members of the different churches, and they would find their way not only to the churches in Galatia, but after an interval to nearly all the churches. In those days the Christians scattered up and down through the world exchanged copies of those letters, very much as geologists up and down the world exchange specimens of minerals at the present time, or entomologists exchange specimens

of butterflies. And after a long time a number of the books began to be pretty well known. In the third century the New Testament consisted of the following books: The four Gospels, Acts, thirteen letters of Paul, I. John, I. Peter, and, in addition, the Epistles of Barnabas and Hermas. This was not called the New Testament, but the Christian Library. Then these last books were discarded. They ceased to be regarded as upon the same level as the others. In the fourth century the canon was closed —that is to say, a list was made up of the books which were to be regarded as canonical. And then, long after that, they were stitched together and

made up into one book—hundreds of years after that.

*The Study of the Bible.*

## Theism.

THEISM is the easiest of all religions to get, but the most difficult to keep. Individuals have kept it, but nations never. Socrates and Aristotle, Cicero and Epictetus, had a theistic religion; Greece and Rome had none. And even after getting what seems like a firm place in the minds of men its unstable equilibrium sooner or later betrays itself. On the one hand, Theism has always fallen into the wildest Polytheism, or, on the other, into the blankest Atheism.

*Natural Law:* "Death."

## Theological Laws.

THE greatest among the Theological Laws are the Laws of Nature in disguise. It will be the splendid task of the Theology of the future to take off the mask and disclose to a waning scepticism the naturalness of the supernatural.

*Natural Law:* "Introduction."

## Theologies.

THEOLOGIES—and I am not speaking disrespectfully of theology; theology is as scientific a thing as any other science of facts—but theologies are human versions of Divine truths,

and hence the varieties of the versions and the inconsistencies of them.

*How to Learn How.*

## Theology and Science.

One by one, slowly through the centuries, the Sciences have crystallized into geometrical form, each form not only perfect in itself, but perfect in its relation to all other forms. Many forms had to be perfected before the form of the Spiritual. The Inorganic has to be worked out before the Organic, the Natural before the Spiritual. Theology at present has merely an ancient and provisional philosophic form. By and by it will be seen whether it be not susceptible

of another. For Theology must pass through the necessary stages of progress, like any other science.

*Natural Law:* "Introduction."

## Things.

"SEEKEST thou great things for thyself?" said the prophet. "*Seek them not.*" Why? Because there is no greatness in things. Things cannot be great. The only greatness is unselfish love.

*The Greatest Thing in the World.*

## Thought and Action.

IT is a good thing to think; it is a better thing to work. It is a better thing to do good.

*How to Learn How.*

## Toleration.

IF we can carry away the mere lessons of toleration, and leave behind us our censoriousness, and criticalness, and harsh judgments upon one another, and excommunicating of everybody except those who think exactly as we do, the time we shall spend here will not be the least useful parts of our lives.

*How to Learn How.*

## Touchiness.

MEN harness themselves to the work and stress of the world in clumsy and unnatural ways. The harness they put on is antiquated.

A rough, ill-fitted collar at the best, they make its strain and friction past enduring by placing it where the neck is most sensitive; and by mere continuous irritation this sensitiveness increases until the whole nature is quick and sore. This is the origin, among other things, of a disease called touchiness—a disease which, in spite of its innocent name, is one of the gravest sources of restlessness in the world. Touchiness, when it becomes chronic, is a morbid condition of the inward disposition. It is self-love inflamed to the acute point; conceit *with a hair-trigger.*

*Pax Vobiscum.*

## Transfiguration.

I CONFESS that even when in the first dim vision the organizing hand of Law moved among the unordered truths of my Spiritual World, poor and scantily furnished as it was, there seemed to come over it the beauty of a transfiguration. The change was as great as from the old chaotic world of Pythagoras to the symmetrical and harmonious universe of Newton.

*Natural Law:* "Preface."

## Trials.

GREAT trials come at lengthened intervals, and we rise to breast them; but it is the petty friction of our

every-day life with one another—the jar of business or of work, the discord of the domestic circle, the collapse of our ambition, the crossing of our will, or the taking down of our conceit—which makes inward peace impossible.

*Pax Vobiscum.*

## Trust.

To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them. For the respect of another is the first restoration of the self-respect a man has lost; our ideal of

what he is becomes to him the hope and pattern of what he may become.

*The Greatest Thing in the World.*

## Truth.

He who loves will love Truth not less than men. He will rejoice in the Truth—rejoice not in what he has been taught to believe; not in this Church's doctrine or in that; not in this ism or in that ism; but "in the Truth." He will accept only what is real; he will strive to get at facts; he will search for Truth with a humble and unbiassed mind, and cherish whatever he finds at any sacrifice.

*The Greatest Thing in the World.*

## Truth: How Found.

THE faculty of selecting truth at first hand and appropriating it for one's self is a lawful possession to every Christian. Rightly exercised it conveys to him truth in its freshest form; it offers him the opportunity of verifying doctrines for himself; it makes religion personal; it deepens and intensifies the only convictions that are worth deepening — those, namely, which are honest; and it supplies the mind with a basis of certainty in religion. But if all one's truth is derived by imbibition from the Church, the faculties for receiving truth are not only undeveloped, but

one's whole view of truth becomes distorted. He who abandons the personal search for truth, under whatever pretext, abandons truth. The very word truth, by becoming the limited possession of a guild, ceases to have any meaning; and faith, which can only be founded on truth, gives way to credulity, resting on mere opinion.

*Natural Law:* "Parasitism."

## Truth not a Birthright.

THERE is no more important lesson that we have to carry with us than that truth is not to be found in what I have been taught. That is not

truth. Truth is not what I have been taught. If it were so, that would apply to the Mormon, it would apply to the Brahman, it would apply to the Buddhist. Truth would be to everybody just what he had been taught. Therefore let us dismiss from our minds the predisposition to regard that which we have been brought up in as being necessarily the truth. I must say it is very hard to shake one's self free altogether from that. I suppose it is impossible.

*How to Learn How.*

## Truth Tested.

THE test of value of the different verities of truth depends upon one

thing: whether they have or have not a sanctifying power. Christ said, "Sanctify them through Thy truth. Thy Word is Truth." Now, the value of any question—the value of any theological question—depends upon whether it has a sanctifying influence. If it has not, don't bother about it. Don't let it disturb your minds until you have exhausted all truths that have sanctification within them. If a truth makes a man a better man, then let him focus his instrument upon it and get all the acquaintance with it he can. If it is the profane babbling of science, falsely so called, or anything that has an injurious effect upon the moral and spirit-

ual nature of a man, it is better let alone.

*How to Learn How.*

## The Whole Truth.

I ONCE heard of some blind men who were taken to see a menagerie. They had gone around the animals, and four of them were allowed to touch an elephant as they went past. They were discussing afterward what kind of a creature the elephant was. One man, who had touched its tail, said the elephant was like a rope. Another of the blind men, who had touched his hind limb, said, "No such thing! the elephant is like the trunk of a tree." Another, who had

felt its sides, said, "That is all rubbish. An elephant is a thing like a wall." And the fourth, who had felt its ear, said that an elephant was like none of those things; it was like a leather bag. Now, men look at truth at different bits of it, and they see different things, of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing. In reality, we can only see a very little bit at a time; and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes; and my views are just what I see; and what I see depends on just

where I stand, and what you see depends on just where you stand; and truth is very much bigger than an elephant, and we are very much blinder than any of those blind men as we come to look at it.

*How to Learn How.*

## Unity.

CHARACTER is a unity, and all the virtues must advance together to make the perfect man.

*The Changed Life.*

## The Universal Language.

YOU can take nothing greater to the heathen world than the impress and reflection of the Love of God

upon your character. That is the universal language.

*The Greatest Thing in the World.*

## The Unknowable.

THE very confession of the Unknowable is itself the dull recognition of an Environment for which they feel they lack the correspondence. It is this want that makes their God the Unknown God. And it is this that makes them *dead.*

*Natural Law:* "Death."

## Unrecognizableness.

IS it hopeless to point out that one of the most recognizable character-

istics of life is its unrecognizableness, and that the very token of its spiritual nature lies in its being beyond the grossness of our eyes?

*Natural Law:* "Conformity to Type."

## Unrest.

WHAT are the chief causes of *Unrest?* If you know yourself, you will answer Pride, Selfishness, Ambition. As you look back upon the past years of your life, is it not true that its unhappiness has chiefly come from the succession of personal mortifications and almost trivial disappointments which the intercourse of life has brought you?

*Pax Vobiscum.*

## The Unseen.

THE true greatness of Law lies in its vision of the Unseen. Law in the visible is the invisible in the visible.

*Natural Law:* "Introduction."

## The Unseen Universe.

IT is not necessary to reproduce here in detail the argument which has been stated recently with so much force in the *Unseen Universe.* The conclusion of that work remains still unassailed, that the visible universe has been developed from the unseen. Apart from the general proof from the Law of Continuity, the more special grounds of such

a conclusion are, first, the fact insisted upon by Herschel and Clerk-Maxwell, that the atoms of which the visible universe is built up bear distinct marks of being manufactured articles; and, secondly, the origin in time of the visible universe is implied from known facts with regard to the dissipation of energy. With the gradual aggregation of mass the energy of the universe has been slowly disappearing, and this loss of energy must go on until none remains. There is, therefore, a point in time when the energy of the universe must come to an end; and that which has its end in time cannot be infinite—it must also have had a beginning in time.

Hence the unseen existed before the seen.

*Natural Law:* "Introduction."

## Unselfishness.

I HEARD this definition the other day of a Christian man by a cynic: "A Christian man is a man whose great aim in life is a selfish desire to save his own soul, who, in order to do that, goes regularly to church, and whose supreme hope is to get to heaven when he dies." This reminds one of Professor Huxley's examination paper in which the question was put—"What is a lobster?" One student replied that a lobster was a red fish which moves backward.

The examiner noted that this was a very good answer but for three things: In the first place, a lobster was not a fish; second, it was not red; and third, it did not move backward. If there is anything that a Christian is not, it is one who has a selfish desire to save his own soul. The one thing which Christianity tries to extirpate from a man's nature is selfishness, even though it be the losing of his own soul.

*What is a Christian?*

CHRISTIANITY, as we understand it from Christ, appeals to the generous side of a young man's nature, and not to the selfish side. In the new version of the New Testament the word

"soul" is always translated in this connection by the word "life." That marks a revolution in popular theology, and it will make a revolution in every Young Man's Christian Association in the country where it comes to be seen that a man's Christianity does not consist in merely saving his own soul, but in sanctifying and purifying the lives of his fellow-men.

*What is a Christian?*

## The Vine.

THE Vine was the Eastern symbol of Joy. It was its fruit that made glad the heart of man. Yet, however innocent that gladness—for the expressed juice of the grape was the

common drink at every peasant's board—the gladness was only a gross and passing thing. This was not true happiness, and the vine of the Palestine vineyards was not the true vine. *Christ* was "the *true* Vine."

*The Greatest Thing in the World.*

## Vitality.

VITALITY has much in common with such forces as magnetism and electricity, but there is one inviolable distinction between them—that Life is permanently fixed and rooted in the organism. The doctrines of conservation and transformation of energy, that is to say, do not hold for Vitality.

The electrician can demagnetize a bar of iron—that is, he can transfer its energy of magnetism into something else—heat, or motion, or light—and then re-form these back into magnetism. For magnetism has no root, no individuality, no fixed indwelling. But the biologist cannot devitalize a plant or an animal and revivify it again.

*Natural Law:* "Conformity to Type."

## Vocabularies.

BEING dependent for our vocabulary on images, if an altogether new and foreign set of Laws existed in the Spiritual World, they could never take shape as definite ideas from mere

want of words. The hypothetical new Laws which may remain to be discovered in the domain of Natural or Mental Science may afford some index of these hypothetical higher Laws, but this would of course mean that the latter were no longer foreign but in analogy, or, likelier still, identical. If, on the other hand, the Natural Laws of the future have nothing to say of these higher Laws, what can be said of them? Where is the language to come from in which to frame them? If their disclosures could be of any practical use to us, we may be sure the clue to them, the revelation of them, in some way would have been put into Nature. If, on the con-

trary, they are not to be of immediate use to man, it is better they should not embarrass him. After all, then, our knowledge of higher Law must be limited by our knowledge of the lower.

*Natural Law:* "Introduction."

## Voices.

THERE is the voice of God and the voice of Nature. I cannot be wrong if I listen to them. Sometimes, when uncertain of a voice from its very loudness, we catch the missing syllable in the echo. In God and Nature we have Voice and Echo. When I hear both, I am assured. My sense of hearing does not betray me twice. I recognize the Voice in the Echo;

the Echo makes me certain of the Voice; I listen and I know.

*Natural Law:* "Eternal Life."

## Whole or Half.

THE failure to regard the exclusive claims of Christ as more than accidental, rhetorical, or ideal; the failure to discern the essential difference between his Kingdom and all other systems based on the lines of natural religion, and therefore merely Organic; in a word, the general neglect of the claims of Christ as the Founder of a new and higher Kingdom,—these have taken the very heart from the religion of Christ, and left its evangel without power to impress or bless the

world. Until even religious men see the uniqueness of Christ's society, until they acknowledge to the full extent its claim to be nothing less than a new Kingdom, they will continue the hopeless attempt to live for two Kingdoms at once. And hence the value of a more explicit classification. For probably the most of the difficulties of trying to live the Christian life arise from attempting to half-live it.

*Natural Law:* "Classification."

## Why?

THE authority of Authority is waning. This is a plain fact. And it was inevitable. Authority—man's

Authority, that is—is for children. And there necessarily comes a time when they add to the question What shall I do? or What shall I believe? the adult's interrogation — Why? Now, this question is sacred, and must be answered.

*Natural Law:* "Introduction."

## Will-power.

EACH day, each hour, demands a further motion and readjustment for the soul. A telescope in an observatory follows a star by clockwork, but the clockwork of the soul is called *the Will.* Hence, while the soul in passivity reflects the Image of the Lord, the Will in intense

activity holds the mirror in position, lest the drifting motion of the world bear it beyond the line of vision. To "follow Christ" is largely to keep the soul in such position as will allow for the motion of the earth. And this calculated counteracting of the movements of a world, this holding of the mirror exactly opposite to the Mirrored, this steadying of the faculties unerringly, through cloud and earthquake, fire and sword, is the stupendous co-operating labor of the Will.

*The Changed Life.*

## Wisdom.

In the Spiritual World he will be wise who courts acquaintance with

the most ordinary and transparent facts in Nature.

*Natural Law:* "Environment."

## Work.

If God is spending work upon a Christian, let him be still and know that it is God. And if he wants work, he will find it there—in the being still.

*Natural Law:* "Growth."

All the work of the world is merely a taking advantage of energies already there.

*Natural Law:* "Growth."

## Work and Growth.

What is the relation between growth and work in a boy? Con-

sciously, there is no relation at all. The boy never thinks of connecting his work with his growth. Work, in fact, is one thing, and growth another; and it is so in the spiritual life. If it be asked, therefore, Is the Christian wrong in these ceaseless and agonizing efforts after growth? the answer is, Yes, he is quite wrong, or at least he is quite mistaken. When a boy takes a meal or denies himself indigestible things, he does not say, "All this will minister to my growth;" or when he runs a race he does not say, "This will help the next cubit of my stature." It may or it may not be true that these things will help his stature, but if he

thinks of this, his idea of growth is morbid. And this is the point we are dealing with. His anxiety here is altogether irrelevant and superfluous. Nature is far more bountiful than we think. When she gives us energy, she asks none of it back to expend on our own growth. She will attend to that. "Give your work," she says, "and your anxiety to others; trust me to add the cubits to your stature."

*Natural Law:* "Growth."

## A World of Chance.

THERE used to be a children's book which bore the fascinating title of *The Chance World.* It described a

world in which everything happened by chance. The sun might rise, or it might not; or it might appear at any hour, or the moon might come up instead. When children were born they might have one head or a dozen heads, and those heads might not be on their shoulders—there might be no shoulders—but arranged about the limbs. If one jumped up in the air, it was impossible to predict whether he would ever come down again. That he came down yesterday was no guarantee that he would do it next time. For every day antecedent and consequent varied, and gravitation and everything else changed from hour to hour. To-day a child's body might be so light that it

was impossible for it to descend from its chair to the floor; but to-morrow, in attempting the experiment again, the impetus might drive it through a three-story house and dash it to pieces somewhere near the centre of the earth. In this chance world cause and effect were abolished. Law was annihilated. And the result to the inhabitants of such a world could only be that reason would be impossible. It would be a lunatic world with a population of lunatics.

Now, this is no more than a real picture of what the world would be without Law, or the universe without Continuity.

*Natural Law:* "Preface."

## The World.

THERE is a great deal in the world that is delightful and beautiful, there is a great deal in it that is great and engrossing; but it will not last. All that is in the world—the lust of the eye, the lust of the flesh, and the pride of life—are but for a little while. Love not the world therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal.

*The Greatest Thing in the World.*

IT is "life in this world" that is to be hated. For life in this world implies conformity to this world. It may

not mean pursuing worldly pleasures or mixing with worldly sets, but a subtler thing than that—a silent deference to worldly opinion ; an almost unconscious lowering of religious tone to the level of the worldly-religious world around ; a subdued resistance to the soul's delicate promptings to greater consecration, out of deference to "breadth" or fear of ridicule. These, and such things, are what Christ tells us we must hate. For these things are of the very essence of worldliness.

*Natural Law :* "Eternal Life."

## The World a Shadow.

THE world is only a thing that *is;* it *is* not. It is a thing that teaches,

yet not even a thing—a show that shows, a teaching shadow. However useless the demonstration otherwise, philosophy does well in proving that matter is a non-entity. We work with it as the mathematician with an $x$. The reality is alone the Spiritual. "It is very well for physicists to speak of 'matter,' but for men generally to call this 'a material world' is an absurdity. Should we call it an $x$-world it would mean as much—viz., that we do not know what it is." When shall we learn the true mysticism of one who was yet far from being a mystic—"We look not at the things which are seen, but at the things which are not seen; for the

things which are seen are temporal, but the things which are not seen are eternal"? The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal. And when the last immaterial souls have climbed through this material to God, the scaffolding shall be taken down, and the earth dissolved with fervent heat—not because it was base, but because its work is done.

*Natural Law:* "Introduction."

## Worldliness.

No matter what may be the moral uprightness of man's life, the honorableness of his career, or the orthodoxy of his creed, if he exercises the

function of loving the world, that defines his world—he belongs to the Organic Kingdom. He cannot in that case belong to the higher Kingdom. "If any man love the world, the love of the Father is not in him." After all, it is by the general bent of a man's life—by his heart-impulses and secret desires, his spontaneous actions and abiding motives—that his generation is declared.

*Natural Law:* "Classification."

## The World's Problem.

CHRIST saw that men took life painfully. To some it was a weariness, to others a failure, to many a tragedy, to all a struggle and a

pain. How to carry this burden of life had been the whole world's problem. It is still the whole world's problem. And here is Christ's solution: "Carry it as I do. Take life as I take it. Look at it from My point of view. Interpret it upon My principles. Take My yoke and learn of Me, and you will find it easy. For My yoke is easy, works easily, sits right upon the shoulders, and *therefore* My burden is light."

*Pax Vobiscum.*

## Y. M. C. A.

It needs all kinds of people to make a world; it needs all kinds of people to make a church, and every

type of young men a Christian Association; and the greatest mistake of all is to have every man stamped in the same stamp, so that if you met him in a railway train one hundred miles off you would know him as a Y. M. C. A. man. I would like to find many who would not wear the badge so pronouncedly that every one should know them at a glance.

*What Is a Christian?*

## Yoke of Christ.

DID you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the

oxen in any other way than by a yoke the plough would be intolerable. Worked by means of a yoke it is light. A yoke is not an instrument of torture: it is an instrument of mercy. It is not a malicious contrivance for making work hard: it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion.

*Pax Vobiscum.*

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